BUILDING INSCRIPTIONS

OF THE

NEO-BABYLONIAN EMPIRE

PART I

NABOPOLASSAR and NEBUCHADNEZZAR

BY

STEPHEN LANGDON

SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY
IN THE
FACULTY OF PHILOSOPHY COLUMBIA UNIVERSITY

PARIS
ERNEST LEROUX, ÉDITEUR
28, RUE BONAPARTE (VIe)

1905

To RICHARD GOTTHEIL, Ph. D.

PROFESSOR OF SEMITIC LANGUAGES AND LITERATURES, COLUMBIA UNIVERSITY

INTRODUCTION

The inscriptions edited in this volume contain all the literary information we now possess of the reigns of Nabopolassar and Nebuchadnezzar. I shall publish in the same manner volume two of *The Building Inscriptions of the Neo-Babylonian Empire* containing the building and historical inscriptions of Neriglissar and Nabuna'id.

This volume represents the first attempt to apply the rules of literary criticism to the compositions of the Neo-Babylonian school of scribes. A critical examination of these sources is imperative, for Assyriologists have hitherto used these important documents without regard to their comparative value or their historical order. The history of this important period, the influence of Babylon upon the Jews in captivity and the evolution of the religion of Babylonia must be viewed in a new light when these sources are once critically examined and arranged.

A separate edition of the inscriptions of Wady Brissa and Nahr el Kelb has already been published by me under the title Les Inscriptions de Wady Brissa et Nahr el Kelb, Recueil de Travaux Vol. 27, in the introduction to which many of the rules here laid down are also set forth. The variant of inscription number thirteen is discussed in a

separate article in the Journal of the American Oriental Society Vol. 26 first half.

The author owes much in his preparation for the doctorate to his teacher and constant friend John Dyneley Prince, Professor of Semitic Languages in Columbia University; especially helpful has been his instruction in Sumerian in which subject Dr. Prince knows no superior. The name of Dr. Richard Gottheil appears on the fore-title page of this my first extensive publication. May it be in part a recognition for what the writer has received from that profound Semitic scholar.

It is my great pleasure to speak here of the generosity of my friend John D. Rockefeller of New York City. By his aid the author has been able to continue in the arduous path he has set before himself. I would not that the munificence of this patron of learning be unknown to men.

Paris, August 1905.

BUILDING INSCRIPTIONS

OF THE

NEO-BABYLONIAN EMPIRE

CHAPTER I

It is my purpose in this chapter to discuss and illustrate the literary methods of the Neo-Babylonian school of scribes under the reigns of the two illustrious founders of this most remarkable dynasty. The reigns of Nabopolassar and his son Nebuchadnezzar extend from 625 B. C. to 561, B. C., a period of 65 years. The activity of Jeremiah and Ezekiel falls in this period : indeed Ezekiel probably saw most of the buildings described in these inscriptions, and the latter part of his book, written after 586, was evidently influenced by the literary and religious school about to be described.

When Nabopolassar wrested the independence of Babylon from Assyria there was such a sudden manifestation of national life and religion as had never been witnessed before and has not been witnessed since. The ancient cradle of the North Semitic races became once more, under the leadership of Babylon, the centre of the Semitic world, and the ancient shrines became the object of even greater veneration than they had been in the days of Assyrian dominion.

In the earliest inscription of Nabopolassar (No. 4) the king

declares that he had chased the Assyrians from *Akkad,* that is, Northern Babylonia (l. 21). He calls himself king of *Sumer* and *Akkad* in his later inscriptions (1, $1^{11}+^{12}$; 3, $1^{4}+^{5}$), and it was not until the latter years of his reign (625-604) that ancient Babylonia became an independent unity. When at last Pharao Necho was driven from Asia by the victorious arms of Nebuchadnezzar in the last years of his father's reign the power of Babylon, potent throughout Western Asia since the dawn of history, arose suddenly to a height never before attained. A period of feverish religious and political activity set in. The ancient temples and cities were restored in such a brief space of time that the historian looks in vain to find such activity manifested anywhere else in history. A new literary and archaizing school arose which developed new models of style and composition, and which introduced marvelous methods of redaction and adaptation of old ideas to new settings. The ancient writing of the days of Naram-Sin, and Gudea, was used again for public inscriptions.

Under such influence came the Jews of the Captivity (597-538) and from such influence resulted the marvelous redactions of their ancient documents at the hands of the Priestly School. I have no doubt that the scholars who formed the school of Ezra the Scribe, to whom we owe almost all the Old Testament as it exists in its present form, learned their literary methods at the great centre of learning to which they had been brought as captives.

The first inscription of Nabopolassar [No. 4] is the only single column cylinder among the literary remains of the Neo-Babylonian Empire. It represents the style of composition used by *Shamash-shum-ukin* and generally adopted by the Babylonian school before his time. The inscriptions of this school were composed in the following manner. First, a hymn of introduction; second, a temporal clause introduced by *enuma* « when » and containing a brief account of what the king had done before he commenced the work that he was about to describe;

third, the main section beginning with *enumishu* « then ». Such inscriptions usually close with a prayer which forms the fourth section. This literary form is borrowed directly from the early Sumerian scribes; for example compare the inscription of Lugalzagisi (OBI, 87) where after the introduction the second section begins *Ud En-Lil* (line 36 of Col. 1) and the third section *Ud-ba* (line 3 of Col. 2), ie. « *When Bel etc. at that time etc.* » We thus see how great was the influence of the early Sumerians upon the later Semitic scribes, who held on to this literary form which they had borrowed from the Sumerians even down to the end of the Babylonian Empire.

Documents of this kind were written after the work described in its third section was finished and were independent and original productions, not depending upon sources. This class of inscriptions, of which Nab. *4* is an excellent example, I call *original contemporaneous documents*. To this class belongs Nab. *2* hymn, 1^{1-4}; *e-nu-ma* clause, 1^{5-9}; *enumišu*, section 1^{10}-2^{14}; the prayer is lacking : and Nab. *3* (hymn, 1^{1-20}, *enuma* clause, 1^{21}-2^{4}; *enumišu* section 2^{5-10}; and prayer, 2^{11-22}). These two latter inscriptions represent an advance over Nab. *4*, being composed in archaic script and containing two columns.

Nab. *1* represents the most ambitious literary attempt during the reign of that monarch. The hymn of 22 lines seems to have become a model, in so far as the number of lines is concerned, for the prayers of two great documents of this school, written under Nebuchadnezzar, contain the same, or about the same number, compare *13*, 1^{1-21}, *15*, 1^{1-22}, (*19* is too badly broken to estimate the extent of the hymn). The hymn is followed by the *enuma* clause (1^{23-31}); then by the principal section, giving the account of the rebuilding of *Eteminanki*, the *zikkurat* of Babylon (1^{32}-3^{30}), and beginning with *e-nu-mi-šu*; and finally by the prayer (3^{31-61}). This cylinder has three columns and is written in archaic script; it belongs to the same class as the others, having the four elementary sections and being an independent document.

It is likely that at least four or five other inscriptions of this king exist, for we know from Neb. *1*, 1^{16}-^{45} that he built two moat-walls for the two great inner walls, a moat-wall for the *Araḫtu* canal north of the walls, and also quays for the city, which works were finished by his son Nebuchadnezzar (compare also *19*, 5^{1}-^{35}). From *15*, 4^{66}-5^{37} it appears that he also built the two city walls. It is probable that the defences of Babylon were the first works undertaken by Nabopolassar. The first sacred place rebuilt by him was the temple to Ninib, described in No. *4*. This preference for Ninib was probably due to the supposed intervention of that god in the wars against the Assyrians. Nab. *4*. is the only document which mentions the wars with Assyria. In the later inscriptions *1*, 1^{39}; *3*, 2^{1} the wars with the Subari are mentioned, but we have no means of dating these wars.

The beginning of the regeneration of the Babylonian Empire under Nabopolassar is marked by a significant fact. This is the place of supreme importance which was given to Sippar and its god Shamash. This sacred city and its temple were immediately restored by Nabopolassar even before the temple of Marduk in Babylon. Later when the great stage tower of Babylon was begun and raised to the height of 30 cubits it was the temple of Sippar which was used as a model (1).

Nabu is unmistakably prominent in the religion of this king. When this god is mentioned with *Marduk* it is always *Nabu* and *Marduk* and never *Marduk* and *Nabu*. It is therefore to be expected that the temple of *Nabu* at *Borsa* would not be neglect-

(1) That the *zikkurat* of Babylon was built after the works done at Sippar is evident from the fact that in the inscriptions which describe the works at Sippar, Nos. *2*, and *3*, the king does not call himself *zanin Esagila u Ezida* whereas in the inscription which describes the work done on Esagila No. *1* he mentions this title. The rebuilding of the *zikkurat* of Babylon by Nabopolassar is mentioned by Nebuchadnezzar (*17*, 2^{1}; *19*, 3^{60}-4^{2}) who says that his father only raised the tower to a height of 30 cubits. In the account of Nabopolassar No. *1* no mention is made of timbers; it is probable therefore that the rooms of the upper stage were not built by him.

ed by this king, but we have no record of work done by him there.

Traces of the development of the Marduk cult, which under Nebuchadnezzar was to become well-nigh a monotheism, are evident in the four inscriptions of this reign. Marduk knows the minds of the gods (*4*^{8}); it is he who sends the other gods to their tasks; he knows what men say and think (*4*^{35}); it is he who has commissioned the king to rule (*2*, 1$^{5-8}$). But despite the fact of the rising prominence of the god of Babylon, the cults of *Bêl* of *Nippur* and *Samaš* of *Sippar* were still most prominent at the beginning of the Neo-Babyloniam Empire. Thus, when the king summoned the temple servants to arrange for the building of the temple of *Ninib*, he mentions the cults in the order, *Bêl*, *Samaš* and *Marduk* (*4*^{25}).

Nebuchadnezzar came to the throne in 604 B. C. His father had bequeathed him an empire which for the time at least was threatened by no dangerous enemies. He was therefore able to devote most of his attention to fostering literature and architecture. Ancient learning found a second Hammurabi in him and Babylon rose at once to the very zenith of power and glory. Thus the land of Chaldea, which had been for four thousand years the home of Semitic religion, art and legend, was able to make a last effort. For a brief moment it dazzled the world with its riches and historic treasures; having bequeathed its heritage to Western races, especially to the Children of Israel, its light flickered and died out in the ashes of itself.

27 documents of Nebuchadnezzar are edited in this volume. Doubtless still others exist, and one especially, No. *13*, supposed to be a variant of the great cylinder which commemorates the building of *Eulla* at *Sippar*, is an independent document and is now hidden somewhere in an American Museum [see article *A variant of AH. 82, 7-14, 1042; where is it, etc.*, JAOS, 1905]. An analysis and criticism of each of these documents, will be found in chapter two. To avoid repeating many technicalities the reader is referred to that chapter for a

minute demonstration of the literary methods of the Neo-Babylonian school.

The first building operations of Nebuchadnezzar were directed toward finishing the defenses of the city. In the first great document of his reign, No. *9*, Col 1^{41-51}, he tells of the completion of the inner wall (*Imgur-Bel*), but does not mention the outer wall (*Nimitti-Bel*). Of this work we have as yet no *original contemporaneous document*. The next work was the building of the great eastern wall, at some distance east of the city. This event is celebrated by inscription n° *4*, probably the earliest of all the inscriptions of this reign. It is a two column cylinder in Neo-Babyloniam script, and, contrary to the established style, has not the *e-nu-ma* and *e-nu-mi-šu* sections, but simply a very brief introduction; then follows a long account of the building of the wall which had been commenced by Nabopolassar, and a prayer to Marduk. As in the prayers of Nabopolassar, there are also here traces of the great conflict in which Babylonia threw off the yoke of *Ašur* and wrested the dominion of Asia from the Pharaos. « Truly, oh Marduk! by thy firm command, which changes not, my weapons advance; lo, they are sharpened and overwhelm the arms of the foe » (2^{25-32}). At the same time the king built gates and a sewer for the eastern wall and celebrated the event in n° *5*, which commences with the same introduction as n° *4*. These two documents are written without the conventional *enuma* and *enumišu* probably because there was nothing to be mentioned in a phrase « when I had finished, etc. »

Among the very earliest works of this king was the restoration of the temple of the sun-god at Sippar. We have already seen how Nabopolassar instinctively turned to this ancient centre of Semitic culture, causing the Euphrates to flow back to the walls of *Ebarra* and restoring the temple of the consort of *Šamaš*. Before working at any city outside of Babylon, Nebuchadnezzar after having strengthened the defences of that city, proceeded to repair *Ebarra* of Sippar. Of this event we have

also an *original contemporaneous document,* No. *12*, which has the conventional four sections, hymn (1^{1}-^{16}), *e-nu-ma* clause, the principal section beginning *e-nu-mi-šu* (1^{17}-2^{40}), and the prayer (2^{41}-3^{29}). In this unusually long prayer to *Šamaš,* the same traces of the conflict just ended are apparent. But here it is *Šamaš* who has delivered the people, *Šamaš* who has given the sceptre of peace into the hands of the rulers of *Šumer* and *Akkad.* One must feel in reading this prayer and recognizing that it represents the beginining of the period in which Marduk was to be elevated to the head of the Semitic pantheon, that after all the cult of *Samaš* of *Sippar* was nearest to the hearts of the king and people.

Significant in the introduction is the title « caretaker of *Esagila and Ezida* », which shows that at the very beginning of his reign Nebuchadnezzar had bestowed considerable labor upon these two temples.

Probably the next work of this king was the *zikkurat* of Babylon, begun by his father. Naturally this would be one of the first tasks which his devotion to the cult of Marduk would impel him to undertake (1). In the construction of this *zikkurat* the king employed men from the *Upper* to the *Lower* Sea and many distant peoples, whereas when Nabopolassar worked upon the same building he had only temple servants of *Nippur*, *Sippar* and *Babylon*. The widening influence of the empire city is thus manifest.

The principal section ends with the account of the chambers built at the top of the *zikkurat* which are also mentioned by the later document *14*, 1^{42}. Number *19*, 3^{60}-4^{22} (probably 10 or 15 years later) describes the four great gates of the courts of this *zikkurat*, wherefore it is probable that this latter work

(1) Of this event we have an original document, No. *17*. With the exception of the last line the hymn is lost, but the *e-nu-ma* clause (col. 1^{3}-^{16}) is complete. Because this clause (« *when so and so had happened.....* ») is more extensive than the parallel clause of the *Ebarra* inscription, I am inclined to place *12* before *17*; for it is natural that the *e-nu-ma* clause should become longer as the number of previous events to be described increased.

was not finished until the shrines about the court had been built. Exceedingly interesting is the tone of the prayer, col 4^{5}-^{32}. All traces of the war spirit have disappeared, and the king's interests are manifest in his supplication for the stability of his empire and the durability of his public works.

Mention in line 4^{10}, of the rebuilding of the street, is proof that the great street *Aibur-šabû* was rebuilt in the early years of this monarch's reign, but the work could not have been of much consequence, as it is not mentioned in the first great redaction (No. *9*), nor in the second (No. *1*) nor yet in the third (No *13*); but the sixth redaction (No. *15*, 4^{66}-6^{21}), states that on account of the filling in of this street the gates of the walls had to be raised, and, for the same reason, the gates of the old palace also (7^{53}); the latter is mentioned also in the earlier redaction *14*, 2^{10}, and in the fourth great redaction No. *19* (inserted passage A 7^{43}-^{47}). As No. *19* probably dates from the years 588-586, it is probable that the great street of Babylon was rebuilt in the first part of Nebuchadnezzar's reign, *ie.* between 604 and 600, and again just before the Western expedition of 588.

I regard the rebuilding of the walls, the great eastern wall, (*4* + *5*) the early works on *Esagila* and *Ezida*, the rebuilding of *Ebarra* at *Sippar* (*12*) and of *Etemin-anki*, *zikkurat* of Babylon (*17*), as the earliest works of Nebuchadnezzar. The habit of inscribing bricks in honor of the construction of buildings had been wide-spread in the most ancient times and Nebuchadnezzar continued the custom. Among the bricks edited in Nos. *21-27* there is one, No. *23*, which belongs to the period of the very earliest works and which mentions the work done on the inner wall. I regard this brick as the very earliest of the inscribed bricks of this king, but the prayer is of the class *17*, which tends to prove that the eastern wall, works on *Esagila* and *Ezida*, and *Ebarra* of Sippar all come before the rebuilding of the inner wall. I therefore arrange these documents in the order *4, 5, 12, 23, 17*, taking us through the time of the building of the *zikkurat* of Babylon.

The next work of which we have an account is the restoration of the temple of the sungod at *Larsa*, the ancient Sumerian centre of sun worship and the prototype of the Semitic *Sippar* in the north. Of this work, we have the original contemporaneous document, No. *10*, with its hymn (1^{1}-^{6}), its *enuma* clause (1^{7}-^{10}), its principal account beginning *e-nu-mi-šu* (1^{11}-2^{11}) and the prayer, which is of the type *17*; this takes us at once into what I call the second period of Nebuchadnezzar. This cylinder has the conventional form of two columns and is written in Neo-Babylonian characters; a brick (No. *21*), in archaic script, has been found at *Larsa* mentioning the same event.

The fountain built for the temple at *Sippar* belongs also in this period, and must be later than the construction of the temple in that city, described in No. *12*, for No. *18*, which gives an account of this fountain, mentions the previous work of *12* and has a prayer like *17* and *10*. As this is the only fountain or well-kerb inscription which we possess from this period, it is difficult to fix the style usually employed in such cases. This example has not the formulas « when » and « then », but like *4*, is a simple three section document. The next building of which we have any account is the temple of the moon god at *Ur*; of this we have only the six line brick, No. *26*.

Up to this period the scribes of Babylonia were content to follow the literary forms of the ancient schoolmen, although the two and three column cylinders seem to be an invention of this period. But these documents did not give scope to the literary ambitions of the scribes, who began to be moved by a more historic spirit. They therefore resorted to an adaptation of the four-section (*enuma-enumišu*) documents, in the following manner. When a work was completed, they wrote the usual account of it beginning with *e-nu-mi-šu* (« *at that time* »), but the *e-nu-ma* (« when I had done so and so ») section was enlarged into a long redaction of all the previous documents. The first example of this new style is No. *9*, known as the Grotefend Inscription.

This inscription has the ordinary hymn, followed by a long redacted section, Col. 1^8 to 3^{26}, and the principal account, begininng *e-nu-šu* (« then »). The real purpose of an inscription of this class is always the account in the last section, which was arranged to begin somewhere near the top of the third column; inscriptions of this class always have the form of three long columns on cask shape cylinders about 13 inches long, 4 inches in diameter at the ends and 5 inches in the middle; but sizes vary considerably. The great historical sections being a development of the *enuma* section were supposed to contain an epitome of all works done before the one described in the *e-nu-mi-šu* section. For this epitome the scribe had over two columns at his disposal.

In writing the historical account, the scribe gathered and studied all the previous documents and redacted and arranged them to suit his own plan. Thus, if the reader will turn to the analysis of No. *9* in Chap. II, he will see that in sections *b-h*, the scribe has mentioned all the works done for the temple and temple worship of *Esagila* in Babylon, then has described the defenses of the city, and finally the work done for the cults of other cities, beginning with Borsa. As this list of cities is not in geographical order, like the lists in the later documents of this same class, I assume that the order is historical.

I have placed *4*, *5*, *12*, *17*, *10*, *21*, and *26*, chronologically before this first great redaction, because every one of these documents is embedded in this historical work. Naturally, where we have no previous document, it is impossible to tell whether the scribe is using a source or writing an original account. Thus in *9* sections *b-i* we have no previous original contemporary document for all of the sections concerning the offerings and shrines of *Esagila* except for the building of the *zikkurat*, which is merely mentioned. For all the rest we have only our sources for the completion of *Imgur-Bel* (section c) in No. *23*, for the Eastern Wall (d) in No. *4*, for the building of

Ebarra at *Sippar* (part of h) in No. *12* for *Larsa* in Nos. *10* and *21* and for *Egiššir-gal* at *Ur* in No. *26*.

Let us examine the method of this scribe in dealing with his sources. As to No. *17*, the account of the *zikkurat* of Babylon, it is merely mentioned by him in Col 1^{39}-^{40}; it remained for the later redactor of *19* A 3^{59}-4^{22} to incorporate *17* into his account. But the account of the eastern wall, Col. 2^{1}-^{9}, is evidently a redaction of No. *4*, 1^{6}-^{12} the wording being taken almost entirely from that source. In the account of *Ebarra* at *Sippar* and *Larsa* and of *E-giššir-gal* at *Ur* the sources are not used, since these works are mentioned only in Col. 2^{42}-^{45}. The method of redacting sources was not yet fully developed at the time of the composition of the Grotefend Inscription, but the principle introduced here was soon to be generally followed by the scribes of Nebuchadnezzar. In searching for the principal account in one of these documents it is necessary to find the section beginning *e-nu-mi-šu*, which is the initial word in the description of the contemporary event. In the case of No. *9* it is the old palace that has just been rebuilt which the scribe has in mind to describe. The cedars of Lebanon are used in this building as also in the building of *Eteminanki* and it will be observed that when *14* and *15* at a much later time redact this source, the same words and facts are repeated The prayer at the end shows no trace of wars or foes, and the document for the many reasons already presented can be placed in the period 600-593. In this class of documents there is a second hymn of conclusion coming just before the principal section and after the section on works in foreign cities. This arrangment was one of the regular features of this style of composition. The hymn, Col. 3^{18}-^{26} of the first great redaction, is perhaps the finest of all the passages in the inscriptions of this king.

Documents of the class just described are called by me *Redacted Contemporary Documents*, in distinction from *Original Contemporary Documents* discussed above.

From this document we obtain an excellent idea of the

empire in the period just before the captivity. The temple offerings of *Marduk*, *Nebo* and *Nergal* were brought in great quantities to *Babylon*, *Borsa* and *Cutha*. Babylon was defended by the new inner wall, a great wall east of the city, and a long moat full of water extending entirely around the city. From a later document, *19* B 6^{57}-^{63}, we learn that this moat extended from *Kiš* on the south to the *Araḫtu* canal north of the city. In the sacred centres of religion the cults and temples of *Sippar*, *Larsa*, *Ur*, *Dilbat*, *Bas* and *Erech* were restored. Finally the royal residence inside the walls was permanently fixed and rebuilt in great splendor.

But save for the small temple *E-pa-ṭu-tila* erected to *Ninib* in the very first years of the reign of Nabopolassar, no temple in honor of any God had yet been built in Babylon outside of *Esagila* of the great Marduk. When the cult of a god was brought to Babylon he was given a shrine in *Esagila*, but not a separate temple in the city. Number *9* does not mention a single temple in Babylon other than *Esagila*. But Nebuchadnezzar now began to introduce various cults into the city itself, especially the cults of female deities. Of this activity which now set in we have one inscription which describes the building of the temple of *Nin-maḫ* opposite *Esagila*, near the great *Ištar-Gate* in the very centre of Babylon. This document, No. *6*, is a simple contemporary document and not of the conventional style. Little or nothing can be obtained from it which helps to give an idea of this famous temple, which we know, from recent excavations of the German expedition, was of great dimensions. There must exist another account of this temple. I doubt whether No *6* is an official account, and think that it is rather the anonymous product of some scribe.

The next document which has come to us from the scribes is the redacted contemporary document No *1*, which contains in its principal *e-nu-mi-šu* section (Col. 3^{5}-^{37}), an account of the building of *E-ḫarsag-ella to Gula* (*Ninkarraka*) in Babylon. The redactor has also a distinct plan of his own in dealing with

his sources. He decides to deal with the inner defences of the city (section *b*), and then to give an account of all the temples in Babylon, (c) after which the Eastern Wall is mentioned (d). Beginning next with *Borsa* he gives a list, in geographic order from *Sippar* in the north to *Ur* in the south, of the foreign temples which the king had rebuilt. According to the principle evolved by the scribes of *9*, this list ends with a hymn (f), before the major section.

The section on the inner defences of Babylon mentions *Nimitti-Bêl* = the outer wall of the inner city, but with the exception of this insertion and the replacing of *bêlu rabû Marduk* by *ṣiri-šu âlu tanadâtušu* the opening lines are exactly the same as the corresponding section of the first great redaction *9*, 1^{41-45}; but in the incorporation of sources in a redaction, it is always the joining phrases which suffer change, owing to the different positions into which the redacted section is placed. In No *1* the name of *Marduk* coming just before the section Col. 1^{16-45}, it was found necessary to drop out *bêlu rabû Marduk* from the source 9, 1^{41-51}. But this section was greatly enlarged by the compiler, who takes pains to give an account of the works of the king's predecessor. In the period between *9* and *1*, Nebuchadnezzar had built a moat west of the city and had finished the walls of the *Araḫtu* canal and the quays on the Euphrates which his father had commenced. The section on *Ezida* and *Etemin-anki* adds nothing new, but the phraseology became the standard for every succeeding redaction of this subject.

What is especially interesting in this document is the section on temples which had been built in Babylon (Col. 2^{6-9}). Up to this time temples had been erected to *Nin-maḫ* (called here *Nin-ḫarsag*), to *Nabu* (*ša ḫarû*), to *Rammân*, and to *Ninlil-anna*. Of these only one original contemporary description has been found, that of *Emaḫ* to *Nin-maḫ* (No *6*). The section on the Eastern Wall is a redaction of the independent source No. *4* rather than a copy of the redaction of *9*. This redactor has the

new information to give about Borsa that its wall had been rebuilt and a temple erected to *Dum-lil* there. He then gives in geographic order the list of cities where temples had been erected. No temples had been built in other cities between the time of No *9* and that of No. *1*; the lists are therefore the same. This period, therefore, had been devoted chiefly to building temples in Babylon and to strengthening that city. As the early period of Nebuchadnezzar's reign was devoted to the more ancient cults, the second period was one of perfecting the holy city and of honoring many minor deities. No *1* is itself written in honor of a temple to *Gula* (*Ninkarraka*) in Babylon.

From Babylon the king's attention now turns to *Marada*, a town of uncertain location in Northern Babylonia whose god was called *Lugal-Marad*, and whose temple was named *E-idi-kalama*. When this temple was completed, the king ordered a document of the first class, an Original Contemporary Document, to be written, which we have in No. *3*. If the reader will turn to the note at the end of No. *3* he will find a critical statement of the method by which scribes began to deal with these documents. Suffice it here to say that the custom now arose of writing an original contemporaneous document when a work was completed, and also a three cylinder redacted contemporaneous document. From the *Marada*-temple both kinds have come to us, because a redactor, taking No. *3*. and the redacted section of No 1., combined them in No. *2*.

The next work of which we have any account is the building of *Eulla*, the temple of *Gula* in *Sippar*. Of this event we have an original document, No. *16*, and a redacted one No. *13*. This latter document is of great importance for the study of the literary methods of this school, and has been written on at length in the critical introductions to *13*, *16* and *19*. It is sufficient here to say that *13* is a redaction of No. *1*, with a copy of *16* for its principal account. But *13* has followed a new principle of arrangement, which has caused many changes in the joining of sections. In the period between *1* and *13* there

seems to have been more than ordinary activity in building. The names of two new temples are inserted into the list of temples in Babylon, *Egišširgal* to *Sin* and *E-dikud-kalama* to *Šamaš*. At Borsa three new temples appear to *Gula*, and at Kutha the temple and city wall were rebuilt. How *19* has redacted this section on the buildings at Kutha and the institution of offerings there as told by the early document No. *9* will be found explained in the edition of *19*, in the note on the Kutha passage.

We have now described the reign of Nebuchadnezzar to the end of what I call the period of peace, 600-593. There are neither wars nor rumors of wars in the literature of this period. On the side of architectural activity one is struck by the attention paid to Babylon and above all to the cult of *Gula*. We shall see when we come to the great Wadi Brissa inscription, which marks the period of military activity, that it is this same goddess to whom that great inscription is dedicated. On the side of literary progress we have to note in *13* the culmination of the redacting process. The ancient formula *e-nu-ma, e-nu-mi-šu* of the opening lines of the most famous Babylonian epic was still maintained, and the custom had now arisen of writing a document of the shorter type in honor of an event and then of expanding the same document by the aid of former redactions and sources into a redacted contemporaneous document which by means of insertions was kept up to date. However, for various reasons, not all the events of previous times are mentioned, but in lists of temples one can always detect which is the later document, and a short study and comparison of passages readily show which was the borrower and which the lender.

The king's activity now turns to building and widening canals. Of the work on *Libilḫegallu* we have an independent source, No. *8*, which has been incorporated into the next great document, No. *19* at B4^{58}-^{63}. The great canal north of Sippar between the Tigris and the Euphrates is mentioned by the

same document, $B6^{64-78}$, but of this work the original document has not yet been found.

We come now to the third and last development of the Neo-Babylonian school. The ancient formula « *when* », « *then* » was found to be too restrained to serve the ambitions of the scribes, who desired to write something more like history. Hence arose what I call *historical redactions*. It was no longer considered necessary to wait until a work was completed to write a history of the royal deeds, but, having selected from among the works of the past, one which he considered most important, the scribe kept it for his last account, This of course did away with the word *e-nu-mi-šu* at once and put an end to contemporary documents, so that the critic, having arranged his documents with assurance up to this point, will have to depend hereafter solely on lists of temples, new information, and redactor's tendencies. The scribes seemed possessed with the sole idea of telling what had been done, without reference to historical order, but simply according to some plan of arranging the material. Of real history they had not the least concept, and in writing their documents they show themselves only as clever redactors of previous sources.

The great Wadi Brissa Inscription is the first document of this type which has come to us and is the first to mention the military expeditions of Nebuchadnezzar. We are now well beyond 590 and in the midst of the third period of the reign of this monarch, a period which is marked also by this remarkable form of literary development. How No. *19* is a redaction of Nos. *9* and *13* has been written on at length in my edition of the Inscriptions of *Wadi Brissa* and *Nahr-el-Kelb* [*Recueil de Travaux*, 1905, vol. 27, in press].

The *Wadi Brissa* inscription (No. *19*) commemorates in its chief account the building of the old palace, for which we have the contemporaneous redaction, No. *9*. Only from the many new accounts which it contains and the evident putting together of *9*,*13* and anterior sources can its date be fixed as later. That

it was written by the high-road which the Babylonian army probably traversed on its way to the seaboard and that it evidently falls in the third period of military activity lead me to hold with some feeling of certainty that the inscription dates from the years 588-586.

Between the date of No. *13* (probably about *592*) and the date of No. *19* (586?) the following works were accomplished by the king : at Babylon the *sacred bark* for *Marduk*, the street *Aibur-šabû* and a street (not named) for the procession of *Nebo*, another temple to *Gula*, the temple of sacrifices for *Marduk*, and the repairing of the *Libil-ḥegallu* canal; at *Borsa*, a shrine in *Ezida* to *Marduk* and the *sacred bark* of *Nebo*. Outside of these two cities we find only one work, ie. the digging of the canal north of Sippar.

This document offers a good halting place for us to estimate the work of this great king. The execution of the works described up to this point occupied a period of only eighteen years. That these works were of vast dimensions, the excavations at *Sippar, Ur, Borsa* and *Babylon* most abundantly prove. The city of Babylon was defended by great walls and dikes, and literally filled with temples. Borsa also must have been well-nigh entirely rebuilt; eight other centres of ancient religion were repaired and their temples restored. The business documents of this period attest that this vast display of power had as background the social prosperity of the people. From now on Nebuchadnezzar began to enjoy the fruits of his labors, and we shall find him devoting most of his time to building palaces for himself. In the *Wadi Brissa-Inscription*, the cult of Nebo reached its highest mark and between its date and that of the great *East India House Inscription* a most remarkable movement started in favor of the cult of Marduk.

The latter half of the reign of Nebuchadnezzar is remarkably poor in its number of literary productions. Documents of the second class now disappear, and we have only the great historical redactions *14* and *15* upon which to depend for the history

of this monarch during the last 25 years of his reign. Of these, *14* is the earlier document, being the literary source of *15* the last great effort of the schoolmen under this ruler.

I had the good fortune in the summer of 1904 to find the original of *14* in the Louvre at Paris. Hitherto we had only known this great document from a copy of a cylinder by Ball, who with Winckler mistook it for an extract of *15*, there being so many parallel passages in the two inscriptions. No. *15* used this source in its redaction, and an enormous number of its passages are produced literally. But the variants and redactor's tendencies to change the text of *14* in favor of the cult Marduk escaped the attention of Ball and Winckler. The unfortunate custom of editing Nebuchadnezzar texts by omitting parallel passages has hidden the literary methods of this school and obscured our knowledge of this reign. Through the mutilation of a great document as has been done in the case of No. *13* and of No. *14* the student loses the plan of the document and its literary tendencies. Thus, slight changes in No. *15* as compared with the text of *14*, such as the insertion of *Marduk* for *Nabu and Marduk*, the incorporation of prayers for Marduk and numerous others, escape one in using an uncritical edition. My admiration of the labors of Ball and Winckler is in no way lessened and I write thus only to prevent future copyists of Neo-Babylonian texts from supposing hastily that it is of no advantage to copy a document entire even when its contents agree largely with those of another redaction.

The cylinder of Ball is not the original source which *15* used, but a copy of the Louvre inscription with certain Marduk tendencies. The Louvre cylinder is therefore the really great document which was produced next after the Wadi Brissa Inscription. The method in which *14* has made use of *19* and previous documents is discussed in the second chapter, in the critical introduction to *14*. What is most peculiar about this great cylinder document is that it is the only example of an historic redaction written on a cylinder of the type of redacted contem-

poraneous documents. The other two examples, *19* and *15*, are much more ambitious and demanded great space for their reproduction. Consequently the rock of Wadi Brissa was chosen for *19* and the basalt slab now of the East India House in London was chosen for *15*.

In the period that elapsed between the execution of *19* and *14* the following works were completed by the king. In *14* appears for the first time in any great document mention of *E-tašme-imina-anki zikkurat* of Borsa. On this subject, we have the original contemporary document *11* whose date is some time between that of *19* and that of *14*. The prayer of document *11* is especially fine, and the earnest request of the king for long years and posterity reflects the longings of one who has come near the end of his journey. No. *14* is remarkable, because it contains the first mention of two new palaces built by the king, one between the inner and outer walls north of the old palace, and one north of the city on the hill now called *Babil*, where perhaps were located the famous Hanging Gardens. It is remarkable that we have no trace of this northern palace in the later inscription *15*, nor as yet in any other inscription. Perhaps the scribes of No. *15*, ever jealous of the glory of Marduk, chose to suppress all reference to a palace situated outside the sacred precincts and in a part of Babylon looking towards the ancient seat of *Šamaš* of Sippar.

At any rate, *14* is the sole source of information concerning this great palace and bulwark north of the city, which, like a phantom, appears in these few lines (Col. 3^{11}-^{29}) and then vanishes entirely from trustworthy history.

The schoolmen who produced *14* have destroyed the last vestige of the ancient scholastic forms. Contemporaneous redactions of which *13*, dating from the end of the period of peace (600-593), is the last perfect example, demanded the *e-nu-ma* and *enumi-šu* arrangement, a list of works accomplished in foreign cities, and a secondary hymn just before the principal account. The scribes of *19*, who inaugurated the new

class of historical documents, were unable to put aside entirely the rules of their predecessors and so we find a list of temples and a hymn in *19* just before the principal account. But *14* is bound by no rules of this sort, nor, except for a slight reference to Borsa, does it deal with any city other than Babylon, and in place of a secondary hymn there are just before the prayer a few lines giving a *résumé* of the inscription. The subject chosen for the principal position is the northern palace, outside the eastern wall. But we cannot be certain whether this work was the latest undertaken, for we are now not dealing with a contemporary document; the work chosen for the last section need only be the one which the scribes regarded as most important. No. *14* therefore presents an attempt at writing specialized history, and its author's work stands as the completed innovation of the schoolmen of this reign.

We come now to the last literary work of this period, the famous *East India House Inscription*. This document is a veritable marvel of the redactor's skill. Its sources are *14* and *19*, which it has used in much the same manner as *19* had previously employed *9* and *13*. What is most striking about this composition is the Marduk tendency of its composers. As the cult of *Nabu* is glorified in *19*, *Marduk* is extolled by means of inserted prayers, changes of text, etc. in *15* (for all the technicalities of this criticism see *15* in chapter II). I regard this composition as dating at least after 570; at any rate it was composed after *14*.

The following works, concerning which we have no original sources whatever, appear for the first time in this document: the shrine *Dul-azag* in *Ekua* of *Esagila*, the temple *É-dim-anna* to Sin at Borsa, another moat-wall for the inner defences of Babylon, raising of the street *Aibur-šabû*, walk of *Ištar's* temple, and the city gates. These may certainly be regarded as the very last works of this king. Of the work done on the street *Aiburšabû*, we have already had mention in *17*, and *19*; these earlier works of course refer to the lower strata,

found by the German excavators, whereas the inscribed bricks of this street published by Koldewey (*Die Pflastersteine von Aiburšabû in Babylon*) refer to the last work done there (1).

Our sources for the history of the reigns of Nabopolassar and Nebuchadnezzar come to an end with this inscription. The steps taken by the scribes to evolve an historic form of composition have been minutely traced. When we examine the result of their labors as shown in documents *14* and *15*, we find only a system of writing the specialized history of the palaces and works in Babylon and Borsa. The scribes have ceased to tell us anything about the history of *Sumer* and *Akkad* outside of the sacred cities of Marduk and Nebo; the interests of the king seem to wane in matters of religion and to incline toward political affairs. No. *19*, the Wadi Brissa Inscription, stands in the interval between the development from redacted contemporary to redacted historical documents as the sole example of anything like a real historical document.

From the historical data derived from the building inscriptions of the reign of Nebuchadnezzar, it is possible not only to arrange the documents in order, but to divide them into periods. The 45 years of this reign I would divide into the following four periods the dates of which are only approximate :

I, 604-600 : Prayers show traces of the past conflict; inscriptions all belong to the Original Contemporaneous class in the order **4, 5, 12.**

II, 600-593 : Period of peace and great activity in building temples in ancient centres and later in Babylon. Rise of the

(1) Koldewey is wrong in supposing that the inscriptions on these pavement stones are extracts from the later document *15*. The small inscriptions, bricks, etc., were *contemporaneous* documents, and were redacted in the great inscriptions. A mistake made by Jastrow (Religion of Bab. and Assyria, p. 296) should be noticed here. He assumes that the prayer inserted into the text at Col. 1^{51}-2^{11} dates from the time when the king ascended the throne, whereas it is really one of the very last prayers which come to us from this king (see critical account of *15* in chapter 2).

Redacted Contemporaneous Document. The documents date in the order **17, 10, 21, 26, 9, 6, 1, 3, 2, 16, 13.**

III, 593-580 : Period of warlike expeditions, development of the canal system and tendency to Nabu worship. Evolution of the third class of documents, ie. the Redacted Historical, the only document being No. **19.**

IV, 580-561 : Period of political activity, building of palaces, growth of Marduk cult, complete evolution of documents of the third class. Here belong **11, 14** and **15.**

CHAPTER II

ANALYSES AND CRITICAL INTRODUCTIONS

Nabopolassar (625-604).

1. Rebuilding of the Zikkurat of Esagila, ie. E-temin-an-ki. Text by Strassmaier in ZA, 4, p. 129 ff., and a variant by Hilprecht, OBI, Pt. I. pl. 32 + 33. A clay cylinder of the British Museum 86, 7-20, 1; variant in the Babylonian Museum of the University of Pennsylvania, 9090. Transcribed and translated by Strassmaier, ZA, 4, 106 ff. and by Winckler, KB, III, 2^{2}-^{7}. Text collated and transcribed by McGee, BA, 3, p. 525 ff. Lines are numbered from Strassmaier's text. Written in the archaic script of the period of Hammurabi. Three columns; 44 + 70 + 60 lines.
2. Turning the course of the Euphrates back to the city of Sippar. Text by Winckler, ZA, 2, p. 71 ff., with corrections p. 144 f. Collated and transcribed by McGee BA, 3, p. 527. Transcribed and translated by Winckler KB, III, 2^{6}-^{9}. A clay cone in the Br. Mus., numbered AH, 82, 7-14, found at Sippar. Text also in *Abel-Winckler's Keilschrifttexte*, p. 32. Written in the archaic script of the period of Hammurabi. Two columns, 16 + 14 lines.
3. Rebuilding of E-edin-na to Bêlit of Sippar, consort of Samaš. Text by Winckler, ZA, 2, p. 172. Collated and transcribed by McGee, BA, 3, p. 528. Transcription and translation by Winckler, KB, III, 2 p. 8 f. Text also in *Abel-Winckler*, l. c. p. 32. Written in same script as Nos. 1 and 2. Clay cylinder of Br. Mus., A. H. 82, 7-14? cf. Winckler in ZA, 2, p. 145. Two columns, 23 + 22.

4. **Rebuilding of E-pa-ṭu-tila, temple of Ninib in Babylon.** Four hollow stone cylinders, found in the ruins of this temple. See MDOG, No. 9, p. 8; No. 10, pp. 11 + 12; and remarks on pp. 11-13 ff. Numbered in the Berlin Museum BE 14488, 14940, 14990, 14239 (the last a fragment) cited by me as A, B + C. The text is that of B, published and edited by F. H. Weissbach, *Miscellen*, No. 4 of *Wissenschaftliche Veröffentlichungen der DOG* : text, Tafel 8; Transcription, translation and notes, pp. 20-23; corrections, p. 52. Neo. Bab. script one column, 41 lines.

Nebuchadnezzar (604-561).

1. **Bulding of E-ḫarsag-ella in the central part of Babylon to Ninkarrak.** Text in Raw. V 34 = Br. Mus. 68, 7-9, 1. Text also by Ball, PSBA, X. 356-368; edited by Ball. l. c, and XI 211-214, and by Winckler, KB, III[2] pp. 38-45. Winckler previously had made valuable corrections of the text in ZA, II, 142 f. Transcribed and collated with the aid of a private collation of Fr. Delitzch by David McGee, BA, III, 542-544. A truncated cone, Neo-Babylonian script three columns, 56 + 55 + 52 = 163 lines. Document of 2nd class. *Contents.*
   - *a*) 1^{1-15} Hymn of introduction.
   - *b*) 1^{16-45} Completion of inner walls, moat west of the city, *Araḫtu* canal; mentions quays of Euphrates begun by Nabopolassar. Source **9**, 1^{41-51}.
   - *c*) 1^{46}-2^{5} Works 1) in *Esagila* : ie. the shrines *Eku-a, Kaḫilisug, Ezida* and the *zikkurat Eteminanki,* Sources **17**, **9**, 1^{32-40}; 2) in *Ezida* of Borsa.
   - *d*) 2^{6-11} Small temples in Babylon ; ie. *E-maḫ* (Source *6*) *E-ninḫad-kalama-suma, E-nam-ḫe, E-kiku-garga.*
   - *e*) 2^{12-21} Great Eastern wall. Sources **4**, **5**, **9**, 2^{1-9}.
   - *f*) 2^{23-38} Works in other cities : *Borsa,* wall and temple to *Dumlil; Sippar, Ebarra* : *Bas, E-dur-gina* : *Dilbat, E-idi-Anim*; *Erech, E-anna; Larsa, Ebarra ; Ur, E-giširgal.* Sources **12**, **26**, **9**, 2^{22-38}.
   - *g*) 2^{39}-3^{4} Secondary hymn, corresponds to **9**, 3^{18-26}.
   - *h*) 3^{5-37} Principal account. Peculiar to this section is the

mention of the search for the ancient bricks and the divinations.

i) 3^{38-52} Prayer.

2. Building of a temple to Lugal-Marad at Marada. Text by Budge in Transactions of Victoria Institute, 1884. Two stone cylinders in the Br. Museum, Rm. 673 + 674. Edited by Winckler KB, III^2, pp. 66 + 67. Transcribed by McGee. BA, III, 544. Neo-Babylonian script, three columns. Cols. 1-3^{19} identical with 1, 1^1-3^4. Document of 2nd class.
Contents.
a) 3^{20-29}; Principal account.
b) 3^{30-47}; Prayer.

3. Building of E-idi-kalama to Lugal-Marada at Marada. Text by Hugo Winckler, ZA, II, 137-140. Edited by Winckler KB, III^2, pp. 64 + 65. Transcribed by David McGee, BA, III. 558. Stone cylinder of Br. Mus., Rm. 675, and two variants of broken cylinders, Rm. 677 and 81, 2-1, 39. Neo-Bab. script, two columns, 31 + 32 = 63 lines. Document of 1st class.
Contents.
a) 1^{1-10}, Hymn of introduction.
b) 1^{11-25} Works on *Esagila* and *Ezida*, the *enuma* clause.
c) 1^{26}-2^{15} Principal account.
d) 2^{16-32} Prayer.

4. Building of the Eastern Wall. Text by Hugo Winckler, ZA, I, 337 f. Edited by Winckler, l. c. Transcribed by David McGee, BA, III, 550. Stone cylinder of Br. Mus., 79, 3-22, 1. Five casts of a lost variant exist, three in the Berlin Museum and two in Br. Mus. Variants published by Winckler in ZA, II, 124 f. Neo-Babylonian script, two columns, 30 + 32 = 62 lines. Document of the first class.

5. Building of a sewer for the Eastern Wall. Text by Hugo Winckler, ZA, II, 126 f., edited by him there. Transcribed by David McGee, BA, III, 551. Stone cylinder of Br. Mus. 79, 2-1, 1. Neo-Babylonian script, two columns, 27 + 29 = 56 lines. Written with same introduction as No. 4. Document of first class.

6. Rebuilding of E-mah to Nin-harsag, in Babylon. Text by Ball PSBA, XI, 248 f.; edited by him there and by Hugo Winckler,

KB, III², 66-69. Transcribed by David McGee, BA. III, 553, Five stone cylinders; three in Br. Museum, Rm. 676, 12042, 81; one in the *Bibliothèque Nationale*, Paris, and one in the *Metropolitan Museum*, New York City. The Br. Mus. has five casts of a lost original, another cast in the Berlin Museum. Two columns, Neo-Bab. script, 19 + 14 = 33 lines. Document of first class.

7. BUILDING OF A HALṢU FROM THE BANK OF THE EUPHRATES TO THE TOWER OF THE IŠTAR GATE. Text in IR 52, No. 3. Edited by the Rev. C. J. Ball in PSBA, X, 292-296 and by Hugo Winckler, KB, III², 54-59. Transcribed by David McGee, BA, III, 549 f. A stone cylinder of Br. Museum, 49, 6-23, 42. Two columns, Neo-Babylonian script, 29 + 31 = 60 lines. Document of 2nd class. Belongs in the second period between Nos. **1** + **13**; redacted into **13**, 2^{19}-^{24}.
Contents.
   a) 1^{1}-^{14} Hymn of introduction.
   b) 1^{15}-2^{2} Works done on *Esagila* and *Ezida*
   c) 2^{3}-2^{12} Building of *Imgur-Bêl* and *Nimitti-Bêl*, its moat and the bulls and serpents of its gates.
   d) 2^{13}-^{22} Principal account.
   e) 2^{23}-^{31} Prayer.

8. CONSTRUCTION OF THE LIBIL-ḤEGALLU CANAL FROM THE EUPHRATES TO THE MAIN STREET AND BRIDGING THE CANAL. Text by Rich, Second Memoir on Babylon, No. 4 and Raw. I, 52, No. 4. Edited by Rev. C. J. Ball in PSBA, X, 290-292, and by Winckler, KB, III², 60 f. A variant exists of which Grotefend published a text from a copy by Bellinos, Band VI, *Abhandlungen der K. Ges. der Wiss. zu Göttingen*, 1853. Jules Oppert mentions fragments of a third cylinder, *Exped. Scientifique en Mésopotamie*, I, 153; and edited the same in Vol. II, p. 285 f. The text of Rich etc. is from a stone cylinder in the British Museum, two columns, Neo-Bab. script 22 + 22 lines. Document of 1st class. Redacted by **19**, B 7^{58}-^{72}.

9. REBUILDING OF THE OLD PALACE. Text in Raw. I, 65 f. Published first by Grotefend, Band IV *der Abhh. der K. Ges. der Wiss. zu Göttingen*, and hence known as the Grotefend Inscription. Edited by Rev. C. J. Ball in PSBA, X, 215-230, and by Hugo Winckler in KB, III², 32-39. A stone cylinder, brought from Babylon and now in the possession of Sir Thomas Phillipps

Bart. of Middle Hill. Neo-Bab. script, three columns, 51 + 60 + 59 = 170 lines. Document of 2nd class.

Contents.

a) 1^{1-7} Hymn of introduction.

b) 1^{8-40} Institution of offerings for *Marduk* and *Zarpanit,* building of the shrines *Ekua, Kaḫilisug* and *Ezida,* and *Etemin-anki zikkurat.* An account of a temple to *Zarpanit* after her shrine *Kaḫilesug* (this was the first temple built in Babylon outside of Esagila). Source only **17** for *E-temin-an-ki.*

c) 1^{41-59} Completion of *Imgur-Bel,* bulls and monsters at its gates, its moat and *zarâti* (?) in its wall.

d) 2^{1-9} Great Eastern Wall. Source No. **4.**

e) 2^{10-17} Ditch about the city, see also **19,** B 6^{57-63} and **15,** 6^{39-56}.

f) 2^{18-35} Rebuilding of *Ezida* at *Borsa* and institution of offerings to *Nabu* and *Nana.*

g) 2^{36-39} Institution of offerings to *Nergal* and *Laz* at *Kutha.*

h) 2^{40-59} Temples rebuilt in foreign cities : at *Sippar, Ebarra; Larsa, Ebarra*; *Ur, E-giššir-gal; Dilbat, E-idi-Anim ; Bas, E-dur-gina; Erech, E-anna.*

i) 3^{1-17} Institution of offerings for the *zagmuk.*

j) 3^{18-26} Secondary hymn.

k) 3^{27-42} Principal account.

l) 3^{43-59} Prayer.

10. Rebuilding of Ebarra at Larsa. Text Raw. I 51, No. 2 with variants. Edited by Jules Oppert, EM, I, 268; by Fox Talbot, RP, VII, p. 69; and by H. Winckler KB, III^2, 58-61 Stone cylinder, Neo-Bab, script, two columns, 25 + 26 = 51 lines. Document of $1^{st.}$ class; mentioned by **9,** 2^{42}, **1,** 2^{34}, **13,** 2^{64} etc.

11. Restoration of E-taš-imin-an-ki zikkurat of Borsa. Three stone cylinders found in the corners of the *zikkurat* of Borsa (third stage) now in Br. Mus., K. 1685, 1686 + 1687 (fragment), referred to here as A, B and C respectively. Two columns, 32 + 31 lines on A. Neo-Bab. script. Published in IR, 51, No. 1 with variants of B. Transcribed and translated by Rev. C. J. Ball in PSBA, XI, 116 ff. (which see for description of cylinders); also by Hugo Winckler, KB, III^2, pp. 52-55. Transcribed by David McGee, BA, III^{554}. Document of $1^{st.}$ class.

Contents.

a) 1^{1}-^{9} Introduction.

b) 1^{10}-^{26} Reference to work done on *Esagila* (especially its shrine), *Ezida* and *E-temin-anki.*

c) 1^{27}-2^{16} Putting on the top of *E-taš-imin-an-ki*, the walls and rooms of which were crumbled. Probable that four upper stages are intended.

d) 2^{17}-^{31} Prayer to Nebo.

12. RESTORATION OF EBARRA AT SIPPAR.

Four stone cylinders, one in Metropolitan Museum, N. Y. (referred to here as C,); two in Br. Mus. : AH 82, 7-14, 631 (A), AH 82, 7-44, 649 (B), badly defaced; and one in possession of Mr. D. Cutter (D).

First published by J. F. X. O'Connor, S. J. (after a copy of C by Strassmaier), as a brochure : « Cuneiform text of a recently discovered Cylinder of Neb. king of Babylon », Woodstock College, 1885, Corrections by both scholars in Hebraica, III 167, Cylinder A, trancribed with variants of B and D by Rev. C. J. Ball, PSBA, XI 124-130; translated by Ball there. Transcribed and translated by Hugo Winckler, KB, III^{2}, pp. 62-65 on basis of C. Transcribed by David McGee, BA, III 557, on basis of A. My text is that of C. Three columns, Neo-Bab. script, $27 + 43 + 30 = 100$ lines.

13. REBUILDING OF E-ULLA TO NINKARRAK OF SIPPAR. Text by Rev. C. J. Ball, PSBA, X, after page 368. Edited by Ball, PSBA, XI, 195-218, and by H. Winckler, $KBIII^{2}$, 46-53. Transcribed by David McGee, BA; III, 534-539. A stone cylinder, Br. Mus. AH, 82, 7-14, 1042. A variant was copied by Mr. Ball as far as the top of the third column, when the cylinder was sold to America. This supposed variant probably bears the same relation to AH, 82, 7-14, 1042 as No. 2 to No. 1; that is, it is an other document. See the discussion on the Variant B, or American Cylinder. Stone cylinder, Neo-Bab. script, $64 + 78 + 59 = 201$ lines. Document of 2nd class.

Contents :

a) 1^{1}-^{22} Hymn of introduction.

b) 1^{18}-^{42} Works in *Esagila;* ie. *Ekua*, *Kaḫilisug*, *Ezida*, and the *zikkurat,* and in *Ezida* of Borsa, especially its chief shrine *E-maḫ-tila.*

c) 1^{48-53} Temples in Babylon, ie. *E-maḫ, E-ninḫad-kalama-suma, E-giššir-gal; E-ḫarsag-ella, E-namḫe E-dikud-kalama,* and *E-kiku-garza.*

d) 1^{54}-2^{18} Completion of *Imgur-Bel* and *Nimitti-Bêl,* a third moat-wall, a moat-wall west of the city, quays and *Araḫtu* canal.

e) 2^{19-24} Building of an embankment along the Euphrates.

f) 2^{25-34} Great Eastern wall.

g) 2^{35-71} Works on other cities; at Borsa, the city wall, temple to *Dumulil* and three to *Gula*; at *Kutha,* city and wall, temple and small temple buidings; at *Sippar, Bas, Dilbat, Marada, Erech, Larsa* and *Ur.*

h) 2^{72}-3^{12} Secondary hymn.

i) 3^{13-51} Principal account.

j) Prayer.

The similarity of this inscription to no. **1** is very striking. Both are inscriptions in commemoration of temples to *Nin-karrak*-number **1,** of *Eḫarsagella* in Babylon, and number **13,** of *Eulla* at Sippar. Of the restoration at Sippar we have a second inscription, No. **16,** which differs from **13** only in having a much shorter introduction; the account of the restoration, **13** Col. 3 $^{13-51}$, is the same as in **16** Col. I^{33}-II^{34}. All the three column cylinders, Nos. **1, 9,** and **13,** have the same arrangement; ie. an introduction, long enumeration of previous works, and then, commencing near the top of the third column, an account of the work which had just been finished. All the material of No. **1** up to column **3** is found on **13,** 1^{1}-3^{12}, with a slightly different arrangement... section *c* of No. **1** is *b* **13** (ie. **13** commences with the account of all the temples restored in or near Babylon), while *b* of No. **1** is *d* of No **13.** Here **13** brings in an account of the building of a *ḫalṣu* along the river to defend the city, which evidently had been undertaken between the dates of the works described by the two inscriptions. Nos. **1**+**13** agree in mentioning next the building of the Eastern Wall and giving then a list of all the places restored at a distance from Babylon, both ending with the reference to the writing of inscriptions.

Thus, the literary plan of **1** and **13** is the same, but **13** has

several important and valuable additions. In the honorific hymn of introduction, lines 4-9, 15+16, 19+20 do not appear on No. **1**. In the account of the works on the walls and moats **18** 2^{8-9} gives the information that the moat of *Araḫtu* was east of the city and extended from the *Ištar-Gate* to the *Anu-Gate*. In the account of the temples in Babylon, No. **18**, 1^{45+46} mentions two temples, *Egiš-šir-gal* and *E-ḫarsag-ella*, which No **1**, 2^{8} omits; but No. **1** is itself an account of the building of *Eḫarsagella* which proves that **18** is later than **1**. Noticeable at the end of the account of Babylonian temples are the additional poetic verses of **18**, 1^{52+53}, which occur again as a triplet at the end of the account of the works on distant temples, 2^{69-71}. In this account, 2^{35-68}, there are many noticeable additions to No. **1**, 2^{22-38}; thus, **18**, 2^{41-58} contains an account of the building of three temples to *Gula* at Borsa and the wall at Kutha, which is missing at 2^{28} on No. **1**. The fact that cylinder B (the American cylinder) at 2^{59} end inserts « *Eulla* of *Sippar* » shows that it is later than A, and when its third column is copied, it will reveal a new account, for A is itself an account of the *Eulla* temple. The mention of *Eidikaluma* at *Marad* (2^{62}), the building of which is commemorated by Nos. **2** + **3**, is wanting in **1**. The fact that *Egišširgal* at *Ur* is mentioned by both **1**, 2^{35} and **18**, 2^{65} while only **18**, 1^{45} mentions *Egišširgal* at Babylon shows that the king restored the *Ur* temple before building a temple to *Sin* at Babylon (see also the critical comment on number sixteen.)

Résumé of the American Cylinder.

This cylinder supposed by Ball, Winckler, and McGee to be a variant of No. **18**, ie. AH, 82, 7-14 1042. was collated by Mr. Ball as far as 2^{72} of No. **18**, where a different passage occurs in place of the secondary hymns of **18**, 2^{72}-3^{12} and **1**, 2^{39}-3^{4}. This cylinder has the account of the eastern wall in the second position. At 2^{58}, *ie.* at the end of the insertion in No **18** of 2^{41-58}, concerning the Gula temples at Borsa and the wall of Kutha, this cylinder inserts :

ana[2] ^{ilu} *Nin-ki-gal ru-ba-a-at ši-ir-tim*[3] *a-ši-ba-at E-urugal*[4] *ša*

za-e-ri-ia [5]*la ra-'-i-mi-ia i-di-ik-ku-u Col. III bi-i-di-ia Eš-uru-gal* [2]*bit-su i-na Kûti*[ki] (1) [3]*e-eš-ši-iš e-pu-uš.*

« To Ninkigal great in majesty [3] dwelling in *Eurugal* [4] who slays my foes and those who love me not, my defender (?) *Eš-urugal* [2], her house, in Cutha [3] I rebuilt. » At 2^{72} this cylinder has

[1] *ilâni rabûti ḫa-di-iš* [2] *ip-pal-su-u-'-in-ni-ma* [3] *i-kar-ra-bu a-na šar-ru-ti-ia* [4] *ilu Nabu-ku-du-ur-ri-ú-ṣu-ur* [5] *šar Bàb-ili ki mu-ṭi-ib* [6] *lib-bi ilu Marduk bí-ili-ia muš-te-'-ú* [7] *aš-ra-a-at ilu Na-bi-um* [8] *na-ra-am šar-ru-ti-ia a-na-ku-ma* [9] *E-sag-ila u E-zi-da* [10] *ad-ma-nim bi-lu-ti-šu-un* [11] *šu-ba-at ṇa-ra-mi-šu-nu* [12] *i-na ḫuraṣi kaspi abnê ni-si-ik-tim* [13] *šu-ḳu-ru-ú-tim erinê pa-aḳ-lu-ú-tim*

« [1] The great gods joyfully [2] beheld me [3] and blessed my reign. [4] Nebuchadnezzar, [5] king of Babylon, who gladdens [6] the heart of Marduk my lord, regardful of the sacred places of Nebo, [8] favorite of my reign, am I. [9] *Esagila* and *Ezida*, [10] habitations of their lordship, [11] abode of their love, [12] with gold and silver and jewels [13] of great value, huge cedars... »

Here Mr. Ball's examination of this cylinder ends. However, it is evident that it is not simply a variant of AH, 82, 7-14, 1042, for that cylinder (13) commemorates the restoration of *Eulla* at *Sippar*, which this cylinder places among the temples already finished (see note to 13, 2, 59). The different arrangement of material and, especially, the mention of a new temple at Cutha lead one to expect that the third column of this cylinder probably contains a new account. Mr. Ball's excellent collation had not reached the important division beginning *enumi-šu.* (See the article « *The supposed variant of A H, 82, 7-14, 1042, Where is it ? Its probable contents* » in JAOS, 1905).

14. BUILDING OF A PALACE AND BULWARK NORTH OF THE EASTERN WALL. Stone cylinder of Br. Mus., 85, 4-30, 1. Neo-Bab. script, three columns, 165 lines (53 + 57 + 55), described by Rev. C. J. Ball as the finest of the collection in the Museum. Published by Ball, PSBA, XI, following p. 160. A variant of this cylinder was copied by me in the Louvre in July, 1904. It is difficult to read in places, being badly encrusted and closely written. The cylinder is marked A. O. 1506 ; it has 180 lines in the irregular pro-

(1) TIG-GAB-A-*ki*.

portion, 57 + 65 + 58. This cylinder is called B by me in the edition of Nebuchadnezzar, **14** and **15,** and 85, 4-30, 1 is called A. The Louvre cylinder is older than the one in the British Museum, and the extraordinary care with which A has been executed is due to the fact that it is a copy and re-edition of B, being better proportioned and better written. A and B form the basis of the *East India House Inscription*, which is an enlargement of the original B whereas A is a copy of B. The EIH inscription omits but few passages of the original; of these passages Ball has edited the two principal ones, 1^{38-43} and 3^{11-29}, in PSBA, XI, 320-325, where he gives also a list of parallel passages of A and EIH. The same passages transcribed and translated by Hugo Winckler, KB, III, 2^{30} f., Transcribed by David McGee, BA, III, 539-542. See the critical discussion of Neb. **15.** Lines are numbered after Ball's copy of A. The contents are.

a) 1^{1-12} Introduction.

b) 1^{13-31} Hymn to Marduk and Nebo, with brief account of the king's conquests.

c) 1^{33-43} Building at Babylon, of *Ekua* in *Esagila* and *Etemin-anki;* at Borsa, of *Ezida*, and *Etašme-imin-anki*.

d) 1^{44}-2^{24} Restoration of the palace of Nabopolassar.

e) 2^{25-56} Building of a new palace north of the old one between the walls and strengthening of the outer wall by two moat-walls.

f) 2^{57}-3^{10} Building of the Great Eastern Wall.

g) 3^{11-29} Building of a palace and bulwark north of the Eastern Wall.

h) 3^{30-35} Epitome of the defences of Babylon [Secondary hymn).

i) 3^{35-58} Prayer to Marduk.

Number 14 is the first composition that broke entirely with the literary rules of the past and essayed to give a detailed history of a few events. Its account is confined almost entirely to Babylon and to the palaces which were built there. It has already been noted in chapter I that the interests of the king began to incline toward politics in the latter half of his reign. After the second period, 600-590, we have scarcely any thing but palace inscriptions, and this great document of the latter

part of his reign has little to say about the religious interests of the king. Although it broke so severely with the past that it omits the list of foreign temples and puts the secondary hymn after the principal account (h), it nevertheless shows traces of dependence upon the great documents which preceeded it especially upon the one which immediately preceeded it, No. **19.** The hymn (a) seems to be a combination of **19** *a* and **13** *a*. When we come to the word *e-nu-ma* we find that **14,** 1^{13-19} contains an original « when » clause in honor of Marduk and Nabu, after which follows an account of the king's military expeditions (1^{20-31}). This order is copied directly after **19,** 1^{23}-3^{9} the *enuma* clause, and 3^{10-34} the account of the military expeditions. Here perhaps is the fitting place to notice the extraordinary redaction of **15.**

15 1^{23}-2^{39} is a combination of **19,** 1^{23}-3^{34} and **14,** 1^{13-31}. Thus, **15,** 1^{23}-2^{11} is the *e-nu-ma* clause, but *enuma* occurs twice : 1^{23} and 1^{40} ; that is, we have in **15** a double *enuma* clause, the first borrowed from **19,** 1^{23}-3^{9}, while the second is copied directly from **14,** 1 $^{13-19}$, with an inserted prayer (**15,** 1^{51}-2^{11}). The joining phrases are borrowed from **14.**

No. **14** follows **13** and **19** in treating of *Esagila* and its shrines, but as the compiler has little space to give to religious matters he puts the account of *Esagila* and *Ezida* (in Borsa) together in a rapid survey of **11** lines (section c). This is the first great document which mentions *E-tašme-imina-anki*, *zikkurat* of Borsa. Since the days of the famous compilation of No. **1,** the scribes continued to introduce the section on *Esagila* with the words *ina Esagila kiṣṣi rašbam,* etc. (see **1,** 1^{46}, **13,** 1^{27}, **19,** 3 ^{35} and cf. **14,** 1^{32}), and after the still more famous redaction **13,** it became the established custom to place this account in the first place among the works of Nebuchadnezzar.

The scribe of **14** then proceeds at once to his main object of giving a detailed account of the palaces of the king, interrupting it only to speak of the Eastern Wall, which, for some reason no scribe ever fails to mention; every great document, from the earliest (**9**) to the latest (**15**), gives in about the same phraseology, taken from **4,** an account of this great wall, of which the king was justly proud.

The body of this great composition is original both in arrangement and phraseology, although the prayer at the end is evidently modeled after the prayer of **19**. The document is under no special influence religiously, for Nabu and Marduk are given equal honor throughout. This is not true of the British Museum copy, however, which, as I have shown in my *critique* of **15**, is under Marduk tendencies. It is the Louvre cylinder that represents the real text of this composition which stands as the most original piece of work produced by the Neo-Babylonian school.

15. RESTORATION OF THE OLD PALACE AND BUILDING OF A NEW ONE BETWEEN THE WALLS. First published in 1803 at London under the title « An Inscription the size of the Original copied from a Stone found lately at Babylon » (see Bezold, Lit., p. 127 f.) Reproduced in Raw. I 53-58 with a transcription into Neo-Babylonian (pp. 59-64). Edited by Johannes Fleming, « Die grosse Steinplatteninschrift Nebuchadnezars II », Göttingen, 1883; by Rev. C. J. Ball, PSBA, X, 87-129 (1888) and Hugo Winckler KB, III^2, 10-28 (1890): transcribed by David McGee, BA, III, 528-534. Tablet of black basalt 28 inches square and 4 inches thick; preserved in East India House, London. Archaic script, ten columns, $72 + 65 + 72 + 73 + 65 + 62 + 63 + 64 + 65 + 19 = 621$ lines. Document of 3^d class.

This document, taking **14** for its model, has combined it with many preceding documents, especially with **19**. The hymn of introduction is a copy of **14** *a* with several insertions. I have already called attention to the way in which **15** has compiled 1^{23}-2^{39} (see *critique* of **14**) by putting the two *enuma* clauses of **19** and **14** together and inserting a hymn. Thus $1^{23\text{-}39}$ is the *enuma* clause of **19**, 1^{23}-3^{9} and 1^{40}-2^{11} the *enuma* clause of **14**, $1^{13\text{-}19}$. But **15**, not satisfied with compiling these two *enuma* clauses, now adds a prayer to Marduk, 1^{51}-2^{11}, which ends in an adaptation of the old joining phrase of **14**, *pitluḫak ili u ištar*. That is, 1^{51}-2^{11} is a plain insertion into the text of **14** at the end of the *enuma* clause and just before the section on military expeditions. Therefore, to make the old joining of **14** seem natural it has adapted for the end of its insertion the line which originally came before the section on the expeditions. But the

Marduk tendencies of the scribe are straightway manifest. No. **14** had appealed to Marduk and Nabu and had spoken of both as the gods who had helped the king in his expeditions by continuing with *ina tukultišunu* (« by their help »). But **15,** having introduced a prayer to Marduk just before this introduction to the next section, changes *šunu* to *šu,* thus referring only to Marduk (**15,** 2^{12} cf. **14,** 1^{20}).

The historical section **15,** 2^{12-39}, **14**$^{20-31}$ is the same in both documents; but note the expansion of **15,** 2^{30a-31}, and especially the change of *maḫri-šu-un* (**14,** 1^{31}) to *maḫri-šu,* ie. the substitution of *before Marduk* for *before Marduk and Nebo.* Here the Marduk tendencies of the London cylinder, A, show themselves in **14,** 1^{32}, by reading *bêlûti-šu* where B has *beluti-šu-un.* I believe therefore that A is a copy of B and was written under the same influences as the great archaic cylinder, but earlier than EIH.

Although both documents celebrate the same events, they show a vast difference in the arrangement of material; the first sections of the contents, however, are the same in each. It can not escape ones attention that the great documents **9, 13,** and **1** place the work done on *Ezida* and *Esagila* in the first or second positions of their accounts, and we have here the same arrangement, which seems to have been traditional in the schools. The original document **14** devotes a brief account of 12 lines (1^{32-43}) to work done on *Esagila* and *Ezida* and simply mentions other « temples » of Babylon and Borsa, but it refers especially to the rooms on the tops of the *zikkurats,* which the larger document for some reason fails to mention. These lines, **14,** 1^{42-43}, are;

> « A shining room, a place of beautiful furnishings
> with brick and bright stones (*ukni*) I made
> splendidly for the top of each » (compare **19,** A 3^{59}-4^{22}).

But **15** gives a longer account of the works at Babylon and Borsa, consisting of 155 lines (2^{40}-4^{65}). That this long section is simply an expansion of 14, 1^{32-43} is evident from the opening lines of the two sections : « In *Esagila* the temple (beloved) of *their* lordship I made restorations, *Ekua* shrine of the divine

lord of the gods Marduk » (**14**, 1^{32-3}, **15**, 2^{40-44}). Here **15** begins an expanded text; **14**, 1^{34} is expanded into **15**, 2^{45-50}, where we meet with an account of the shrines of *Esagila* (**15**, 2^{51}-3^{12}) which does not occur in **14** at all. Noticeable above all is the description of the chamber of fates, which in 2^{58} is called the chamber of *ilu šar ilâni šamê u irsitim* (« divine king of the gods of heaven and earth »), a title used only of Nebo (cf. **9**, 1^{34} and **15**, 3^{35}). But in 3^{1b-3} this chamber, the *Dul-azag*, is made to appear as the place where Marduk decreed the fates of men. I regard 3^{1b-3} as an interpretation made in favor of Marduk by the scribes whose Marduk tendencies in this inscription (**15**) we have already demonstrated. But the ancient epithet of 2^{58} reveals Nebo as the god of the ancient legend [1].

The description of the shrines of Esagila ends with *ešrêti Bâbili ušêbiš aznun* (« the shrines of Babylon I made and adorned »; **15**, 3^{13-4}), which is nothing but an adaptation of the phrase of the original account **14**, 1^{37}. But **15**, having expanded the account, makes two sections and ends each (see **15**, 3^{65-6}) with the same phrase that originally ended the short account.

Instead of describing the two *zikkurats* of Babylon and Borsa in a single section, **15** separates them and puts them at the end of the account of works in Babylon and Borsa respectively [2].

To Ezida **14** devotes only two lines, 1^{35} f., which [3] **15** gives in 30 lines, **15**, 3^{35-64}. The *zikkurat* is then mentioned and lastly

(1) Jensen's explanation of Marduk, as the *mar-Du-ku*, ie. *mar-dul-Azag* (« child of the chamber of fates »; Cos. 243), is unlikely. On the subject of Nebo as the ancient god of Babylonia compare the hymn to Nebo, R, IV 20 No. 3^{10-13} : « To thy city, Borsa, no city is comparable; to thy plain, Babylon (Sumerian line, *Tin-Tir*), no plain is comparable ». *Tin-tir* is the ancient ideograph for Babylon, meaning « forest of life », and dates back to a time when there was only a fertile plain where Babylon later was built. But this hymn reveals Nebo as the god of the city Borsa and of the plain of Babylon. Marduk belongs originally to some unknown Sumerian city in South Babylonia, referred to by *Gimil-Sin* of *Ur* (2500 BC). See Peters, Nippur, Vol. II, p. 280.

(2) The fact that *esrêti* is used by **15**, 3^{13} in apposition with the shrines of Esagila and that it omits from both accounts mention of the *zikkurats*, leads one to infer for *ešrêti* the meaning *holy chambers*.

(3) Winckler takes l. 35 wrongly with the preceding; cf. KB, III, 2, p. 16.

the sacred boat of Nebo (which should be placed after 3^{64}). This takes us through the section dealing with *Ezida* and *Esagila*. It is evident from this analysis that the larger document is nothing but an expansion and slight rearrangement of the original omitting almost nothing and retaining the fixed phrases of conclusion (cf. **15,** 3^{13+65} with **14,**1^{37}). That is **14** *c* = 15 *d*; see analysis under each inscription.

Here **15** inserts sections *e*, *f*, and *g*, ie, 4^{7}-6^{21}, none of which ise found in the shorter document. This long insertion concerning small temples at Babylon and Borsa and works to strengthen the city is evidently made to conform to an arrangement which had become established among the scribes of Nebuchadnezzar. By comparing the analyses of **1, 10, 9,** and **13** it becomes evident that a style of composition had been adopted which demanded the placing of the section for which the inscription was chiefly written before the prayer at the end. Therefore the composer of **15,** finding *d* + *e* of **14** coming before less important sections, transferred them to the end (*l* + *m* of **15**), and inserted the above long section. After this comes the account of the eastern wall (**14,** 2^{57}-3^{10}, **15,** 6^{22}-^{38}) in both documents. The introduction of this section was changed by the later redactor. The original **14,** 2^{57} f., *aššum maṣṣarti* is changed to 6^{22} f., *gan tahâzi*.

The plan of **14** is very simple. After dealing with the works at *Ezida* and *Esagila* (1^{33}-^{43}) and the two palaces (1^{44}-2^{56}), it begins a section on the defences of Babylon (2^{57}-3^{29}), which has an introduction (2^{57} f) and a conclusion (3^{30}-^{34}). The manner in which the redactor treated this arrangement is also clear. He has removed the second section on the two palaces to the end and used the joining phrases of the original to suit the new arrangement. Thus he now gives us a new introduction (1) for the section on the eastern wall (**15** *h*, **14** *f*), and when he comes to the section **14** *g*. ie. the account of the northern palace, he substitutes for it an account of the great ditch about the city (**15** *i*), for which he has arranged an introduction by adapting the original introduction of **14** f, and a conclusion (**15,** 6^{53}-^{55}) by taking

(1) This is taken of course from no **4,** 1^{10} f.

the last half of the original conclusion of **14** *h* (ie. **14**, 3^{33} f) and placing it at the end of **15** *i*. This left the redactor half of the original poem, **14** *h*, with which to conclude his redaction before the prayer; this is left in its original position just before the prayer (cf. **15** *n* and **14** *h* lines 30 f).

The plan of the redactor was therefore to follow the original Louvre inscription in confining himself absolutely to Babylon and Borsa, and to deal with everything done at these two cities before the account of the palaces. This he does in **15** *d-j*, closing with the wall of Borsa and ending the section with the hymn of praise 6^{62}-7^{8}. After the removal of the great section on the palaces to the end it will be seen that **14** *c*, $f + g$ are left in place (ie. **14** *d*, *e* are removed), that **14** *e* is enormously enlarged by **15** *e*, $f + g$; that **14** *f* is in place as **15** *h*; and that **14** *g* is replaced by **15** *i*.

The copy of **14** *d*, *e* in **15** *l*, *m* is nearly verbal, but notice the insertion of **15**, 7^{14} f, *ša ilu ana* etc. « whose names god hath mentioned for ruling » — a veritable monotheistic expression for Marduk. Compare in 8^{34} the change of *ia* to *šu*, ie. 'my city' to 'his [Marduk's] city'), and omission of *ša arammu* and the insertion of 8^{59}-9^{1}.

In the prayer **14** *i* the redactor of **15** *o* has inserted the lines 9^{52-56} from 7^{30-33} = **14**, 1^{52} f.; but notice the change of *lân-šu-un* to *lân-ka*. 'I have loved *their* appearance' to 'I have loved *thine* appearance'.

There is one objection which will probably be raised against my hypothesis that **15** is a redaction of **14**. It will be argued that **14** was written with the intention of celebrating the palace 'May Nebuchadnezzar live and grow old as the care taker of *Esagila*' **14**, 3^{28} f. which is described by **14** *g* and occupies the position of importance in that inscription This passage is **14**, 3^{11-29}:

« [11] Near to the brick wall to the north [12] to build a palace for the protection of Babylon [13] was my heart anxious. [14] A palace over against the palace of Babylon [15] I made there of mortar and brick. [16] For sixty cubits a great front toward Sippar I constructed [17] and built a dike; [18] its foundation on the bosom of the nether world, [19] upon the water level [20] I laid [20] in mor-

tar and brick, [21] and its top I raised and joined it with the palace; [22] with mortar and brick [23] I raised it mountain high. [24] Great cedar beams I put into place for its covering, [25] doors of cedar with bronze plating [26] thresholds and hinges of brass [27] within its gates I fitted; [28] that house I called 'May Nebuchadnezzar live [29] and grow old as the caretaker of Esagila' ».

If this document is earlier than **15**, why did the later redaction omit this third palace and put in its place the account of the great ditch? I am unable to answer this question, but the literary and religions tendencies of ElH are overwhelmingly in favor of its being a redaction of the Louvre cylinder.

The variants are taken from 85, 4-30, 1 = A and A. O. 1506 = B [see Nebuchadnezzar 14].

Contents.

a) 1^{1-23} Introduction.

b) 1^{23}-2^{39} Hymn to Marduk and Nebo and account of the king's conquests.

c) 1^{51}-2^{11} Insertion of a hymn to Marduk in section *b*.

d) 2^{40}-4^{6} Building operations on *Esagila* and *Ezida;* 1) the shrines of *Esagila*, ie. *Ekua*, *Kaḫilisug*, *Ka-Ezida* and *Dulazag*, the ship *Ku-a* and the *zikkurat Eteminanki* and 2) the temple and shrines of *Ezida*, and the boat *Id-kan-ul;* 3) temples in Borsa and the *zikkurat E-Taš-me-imin-anki*.

e) 4^{7-48} Small temples in Babylon, ie. *E-bir-bir*, *Emaḫ*, *E-nin-ḫad-kalama-summa*, *E-giš-šir-gal*, *E-dikud-kalama*, *E-nam-ḫe*, *E-sabi*, *E-ḫarsag-ella* and *E-kiku-inim*.

f) 4^{49-65} Small temples at Borsa, to *Dumu-lil* and *Rammân*, [names not given], *E-gula*, *E-tilla* and *E-zibatilla* to *Gula* and *E-dimanna* to *Sin*.

g) 4^{66}-6^{21}, Statement of works left by Nabopolassar, building of two more moat-walls for *Imgur-Bêl* and *Nimitti-Bêl*, a Western moat-wall, raising of *Ai-ibur-šabû*, walk of an *Ištar* temple [*Eturkalama*], and the great gates where *Ai-ibur-šabû* passed the walls.

h) 6^{22-38} Building of the great eastern wall.

i) 6^{39-56} Surrounding the city by a great ditch of water.

j) 6^{57-61} Building the wall of Borsa.

k) 6^{62}-7^{8} Praise of the work completed at Babylon and Borsa.

l) 7^9-8^{26} Restoration of the palace of Nabopolassar.

m) 8^{27}-9^{37} Building of a palace between the walls north of the old palace and strengthening the outer wall by two moat walls.

n) 9^{38}-^{44} Celebration of the defences of Babylon (secondary hymn).

o) 9^{45}-^{19} Prayer to Marduk.

16. RESTORATION OF E-ULLA AT SIPPAR.

Four stone cylinders of Br. Mus. A H 82, 7-14, 817, numbered by Hugo Winckler as *a. b. c. d.* in his publication of this text in ZA, II, 169, where he gives the text of *a* with the variants of *b. c* and *d.* Edited by him there, pp. 132-137. Neo-Babylonian script two columns 67 lines (see the *critique* of **13**) Document of 2nd class.

17. RESTORATION OF E-TEMIN-AN-KI ZIKKURAT OF BABYLON.

Fragment of a baked clay cylinder, found at Babylon and now in the Babylonian Museum of the University of Pennsylvania (No. 1785). According to the opinion and description of Hilprecht, OBI, Vol. I. p. 53 No. 85, the fragment represents but half the original cylinder, which the Arabs broke lengthwise. Archaic script, 4 columns, 24 + 33 + 30 + 28 lines preserved. Transcribed by David McGee, BA, III, 548-9. Document of 1st class.

Published by professor H. V. Hilprecht OBI, Vol. I. Pls. 34 + 5.

Contents.

a) 1^2 Introduction,

b) 1^3-4^4 Restoration of *E-temin-an-ki.*

c) 4^5-^{28} Prayer to Marduk.

The cylinder is not difficult to understand by comparing it with the account of the building of the same *zikkurat* by Nabopolassar, Nab. 1, also written in archaic script, with the similar account of the restoration of *E-taš-imin-anki*, Neb. **11**; and with the section of **14** which deals with these two *zikkurats*, **14**, 1^{38}-^{43}.

This inscription is among the very earliest of the documents of Nebuchadnezzar, being mentioned in all the later great documents **9,** 1^{39}; **1,** 1^{53}; **13,** 1^{34}; **15,** 3^{15}, — whereas the restoration of *E-taš-imin-anki* must have taken place in the

latter part of the reign of this king, being mentioned only by the late documents **15,** 3^{67}; **14,** 1^{39}. Compare also the introduction of this inscription after *enum* 1^{3}, with Neb. **11,** 1^{10}-^{26}, and observe how mention of previous work is lacking in the earlier document. *Šamaš*, so prominent in the religion of Nabopolassar, is still an important deity in this inscription; cf. 2^{12}-^{31}.

18. MAKING A WELL FOR THE TEMPLE OF ŠAMAS AT SIPPAR.

Three bricks of a well-kerbing from *Abu Habba*, now in the *Musée Impérial Ottoman*. Published by Prof. H. V. Hilprecht, OBI, pl. 70. Archaic script, 24 lines.

19. BUILDING OF THE PALACE IN BABYLON. This inscription is graven on the rocks of Wadi Brissa, a valley north of the Lebanon Mountains and west of the upper part of the Orontes. The ancient highway from the upper Euphrates westward to the Mediterranean Sea passed through this valley. At a short distance west of the Orontes the road passes between two steep cliffs. Here Nebuchadnezzar, probably on his expedition against the West countries in 588-586, ordered this great inscription to be written, first on the north side — « on the the right as one ascends the valley » — in archaic characters. The scribe cut into the rock a great niche 18 feet long and 10 feet high and wrote his inscription on the smooth surface of the background of this niche, which is much deeper on the left than on the right. Despite the great space which he had at his disposal he succeeded in writing little more than half the inscription, in nine columns, in the niche. The document was finished in four columns of Neo-Babylonian script on a rock at *Naḥr-el-Kelb*; what remains of this inscription is edited here as number 20.

At the left of the niche is worked a bas relief, representing a man standing upright and occupying the entire height of the inscription. His back is turned to the left edge and before him is a lion in the act of springing on his foe, but held back by the outstretched arm of the man. Between the back of the man and edge of the inscription are engraved four lines of a dedication to *Gula*. Above the extended arm, between the man and the lion, commences the first column of the inscription; the column continues below the arm : the second column is written above the head of the lion.

On the south side of the road, opposite the great archaic inscription, is another large inscription, in Neo-Babylonian script. The niche is 11 feet long and 8 feet hight. Six columns are written in the niche, and these, with a bas relief between the 5th + 6th columns, completely fill the space originally designed for the inscription. The rock to the right is therefore simply smoothed and four columns written there finish the inscription. This inscription is a duplicate of that in archaic characters, but the last columns contain also the *Naḥr el-Kelb* inscription. Columns 1-6^{24} contain all of the nine columns of A (archaic inscription). Col. 6^{25-78} (ie. the end) is the same as Col. 1 of *Naḥr el-Kelb*. The *Naḥr el-Kelb* inscription Col. 2 = B (Neo-Bab. of Wadi Brissa) Col 7, *Naḥr el-Kelb* Col. 3 = B 8, and Col. 4 = B 9; but the identification is uncertain for the last two columns. According to my estimate B 6^{25}-10^{39} contain considerably more than the four columns of the *Naḥr el-Kelb* inscription. I am inclined to think that the Neo-Babylonian Inscription of *Wadi Brissa* is considerably later than A and *Naḥr el-Kelb*, and has woven into its account of the palace at the end, an account of the military expedition against Judah and against the peoples of the Lebanon Mountains, from which the king secured cedars for the same palace. B therefore was probably written on the return, while A and *Naḥr el-Kelb* may have been written at the time of the entrance of the army into the West Country. I date conjecturally A and *Naḥr el-Kelb* (cited hereafter as **20**) in 588 and B in 586.

The inscriptions of *Wadi Brissa* were copied by H. Pognon, *consul suppléant de France à Bagdad*, in the fall of 1883 and published by him in 1887 under the title. « *Les Inscriptions du Wadi Brissa, accompagné de 14 planches* ». His edition is still valuable. Hermann Hilprecht visited Wadi Brissa in 1888 and wrote a description of the valley and the inscriptions for *Luthard's Zeitschrift für Kirchliche Wissenschaft*, Vol. X, 1889, pp. 490-497. F. H. Weissbach visited the *Wadi* at Easter, 1903 and spent 12 days in taking squeezes and collating Pognon's copies. A member of the *Deutsche Baalbek-Expedition* took photographs of the inscriptions for Mr. Weissbach, who is soon to publish a new text and edition. I have published an edition

of the *Wadi Brissa* and *Naḥr el-Kelb* Inscriptions in the *Recueil de Travaux*, Vol. 27, 1905. The edition deals with these inscriptions much more minutely and at much greater length than the plan of the present book allowed. Here is given simply the text with a few notes. I must refer the reader to the edition in RT for the translation and commentary.

The text given by me follows the arrangement of A, as far as I was able to read the text of A, that is, to Col. 7^{54}. Columns 8 and 9 and the end of 7 are destroyed. B 4^{58} corresponds to A 7^{54}, and consequently my text follows B from that point. According to my estimate the columns of A contain on the average 60 lines; those of B 80. B contains at least 720 lines. The only inscription that approaches it in content is **15**, which contains 620 short lines.

The contents of *Wadi Brissa*, are as follows.

a) A 1^{1}-3^{9} (?) Hymn of Introduction [1^{1-22} Hymn + 1^{23}-3^{9} *enuma* clause].

b) A 3^{10-34} Military expeditions of the king.

c) A 3^{35}-4^{42} Restitution of the sanctuaries of *Esagila*, ie. *Ekua*, *Ka-ḥilisug* (inserts mention of a temple to *Zarpanit*), *Ezida* shrine of Nebo, and the *zikkurat E-temin-anki.*

d) A 4^{43-57} Institution of offerings for *Marduk* and *Zarpanit.* 4^{58}-5^{18} Special offerings for *Marduk.*

e) A 5^{19-39} Construction of the sacred bark of Marduk.

f) A 5^{40-60} Construction of *E-bir-bir,* temple of sacrifices.

g) A 6^{1-56} Rebuilding of *Ezida* at Borsa-its shrines *E-maḥtila* and *Bab-ku-a.*

h) A 7^{1-20} Institution of offerings for *Nebo* and *Nana.*

i) A 7^{21-40} Construction of the bark of Nebo.

j) A 7^{41-53} Construction of a street for the procession of Nebo when he entered into Babylon and into his shrine in *Esagila.*

k) B 4^{58-63} Cleaning and rebuilding of the *Libil-ḥegallu* canal, 4^{64-72} Building of three bridges over this canal.

l) B 5^{1-35} Completion of *Imgur-Bèl* and *Nimitti-Bêl*, the ditch west of the city, the *Araḥtu* canal, and the quays of the Euphrates.

m) B $5^{36\text{-end}}$ Building of small temples in Babylon, *E-maḥ*, *E-ḥad-kalama-summa*, *E-giššir-gal*, *E-ḥarsag-ella* and *E-nam-*

ḫi. Column 5 is partly destroyed. The tree of the bas-relief occupied at least half of the column. There is no doubt that section *m*, as far as given above, stood in the broken part; see RT on this section.

6^{1-24} Continues the list of small temples, *E-dikud-kalama*, *E-kiku-ini* and *E-sabi*.

n) B 6^{25-42} Works at Borsa, ie. the wall of the city, a temple to *Dum-lil*, and three to *Gula*. (It is probable that the ninth column of A ended either with *m* or *n*. My restoration of **20** supposes that it ended with *m*.)

o) B 6^{43-56} Great Eastern wall.

p) B 6^{57-63} Great ditch surrounding the city.

q) B 6^{64-78} Great ditch north of Sippar.

r) B 7^{1-31} Institution of offerings for the great feast of the *Zagmuk*.

s) B 7^{32-40}. Introduction of the account of the works done in many sacred cities.

t) B 7^{41}-8^{25} Works in sacred cities; 41-54 Offering to Nergal, at Kutha; 55-61, building operations at Kutha; 62-66 at *Sippar;* 67-70 *Bas;* 71 + 72 *Dilbat;* 73-75, *Marada;* 8^{1-11}, *Erech*; 12 + 13, *Larsa*, 14-16, *Ur*.

u) B 8^{26-44} Conclusion of all the previous works of the king.

v) B 8^{45}-10^{15} (?) Construction of the palace.

w) B10^{15-39} Prayer.

I have discussed the literary composition of this inscription at length in the introduction to the edition in *Recueil de Travaux*. The discussion here gives simply the results. This inscription belongs to the class called Historical Redactions, that is, the principal account does not begin with *e-nu-mi-šu*. The palace may not be the latest construction described in the inscription, but is given the place of importance because of the importance of the subject itself. The general plan is modeled after **13**, but **9** has greatly influenced the redactor. In fact, nearly all the inscriptions which precede this one have been used by it. The general plan of the redactor was to give first an account of all the works done at *Esag-ila* in Babylon and *Ezida* in Borsa (sections *c-j*) then to describe the work done on the defenses of these two cities

and the public improvements (sections *k-n*). He then takes up the outer defense of Babylon (*o-q*), where he finds a convenient place for reciting the offerings of the great feast as a conclusion of what he had done for the city (section *r*). Here follow the works undertaken in other cities (sections *s-u*), and then the principal account begins. For a minute analysis of how this author has redacted his previous material see R T (introduction).

20. INSCRIPTION OF FOUR COLUMNS ENGRAVED ON A ROCK NORTH OF NAHR EL-KELB, where the ancient road from Arwad passed southward to the cities along the coast. It was discovered in 1880 by the Danish consul at Beyrut, (Loytved). According to Prof. Hartmann, dragoman of the German consulate, there are four other small inscription in the same place. Loytved took squeezes and photographs of the large inscription only, which were sent by Canon Tristram to Mr. Sayce, who published what he could of the inscription in PSBA, Vol. 4, pp. 9-11 and 34 + 35. The inscription appears to be a continuation of the archaic inscription of Wadi Brissa. Col. I begins with Wadi Brissa B 6^{25} and ends with the end of the same column. For the few words which Sayce was able to make out of the other columns, see the introduction to the *Naḥr el-Kelb* Inscription in RT, Vol. 27.

21. BRICK FROM SENKEREH CELEBRATING THE BUILDING OF E-BARRA OF LARSA. Thirteen lines, archaic script of the middle period : signs resemble closely those of business documents of the Hammurabi period. Text I Raw. 52 No. 5. Edited by Jules Oppert, EM, I 268, Menant, *Babylone et Chaldée* 218, and Winckler, KB, III^2, p. 70 f.

22. BRICK FROM BABYLON, INSCRIPTION IN COMMEMORATION OF THE PALACE. Several copies exist in the British Mus., Louvre, and Museum of Antiquities at Zurich, and one in the Vatican Library. Two have been edited, one from Br. Mus., text in I Raw. 52, No. 6, and the Vatican copy by J. Oppert, *Comptes Rendus*, 1883, 166, where is given a translation only. See also Menant, *Bab. et Chaldée*, 215. Transcribed and translated by Winckler, KB, III^2, pp. 68 f.

Neo-Babylonian script eight long lines. The palace referred to is the old palace, since the phrases are identical with those

in the passages which refer to the rebuilding of the old palace : compare **9,** 3^{27}-^{59} **15,** 6^{34}-7^{2}, and, for the prayer, especially **15,** 10^{1}-^{3} and **9,** 3^{47}-^{59}. It is probable that this brick is earlier than **9, 19, 14** and **15,** which are all palace inscriptions.

23. Brick from a wall in Hillah, found by Jules Oppert, who gives the text and a lengthy commentary in EM, II. 257-276. The original was lost in the Tigris. Neo-Babylonian script, 6 long lines. The inscription is among the very earliest of this king, as it deals with the work on *Imgur-Bêl* and, like **9,** 1^{41}-^{51}, does not mention *Nimitti-Bêl.* Compare **1,** 1^{16}-^{32}; **13,** 1^{54}-2^{6}; **15,** 4^{66}-5^{32}.

24. Stone from great doorway of the Palace, preserved at the *Bibliothèque Nationale*, Paris. Text IR. 52, No. 7, and Strassmaier, *Altbabylonische Verträge aus Warka*, No. 115. Edited by Menant, *Bab. et la Chaldée*, 214, and by Winckler, KB, III^{2}, p. 68 f. Three lines, Neo-Bab. script. Dates from the early part of the reign of Nebuchadnezzar; compare the expression *Nabu u Marduk*, which never occurs after the time of the *Wadi Brissa* Inscription.

25. Ornamented piece of bronze found at the entrance of a room in the temple *Ezida* at Borsa. Broken in the middle. The left section contains two columns which the scribe forgot to divide by a line. Archaic script, six lines. Text and reproduction of ornamentation, TSBA, 8 opp. p. 188; described on page 189. Edited by Winckler, KB, III^{2}, 68-71.

26. Brick from the temple of Sin in Ur. Text, IR. 8 No. 4. Edited by Jules Oppert, EM, I 262; Menant, *Bab. et Chaldée* 218. Archaic script, six lines. The inscription is among the earliest of Nebuchadnezzar, for the temple at *Ur* was among the first to be rebuilt by him ; see **9,** 2^{44}.

27. Several fragments of bricks which have been put together by Jules Oppert so as to form a complete inscription. Inscription is in honor of the completion of the palace. The prayer resembles those of **9,** and **19.** Neo-Babylonian script, eight lines ; belongs to the same class as **22.**

The transcription of the signs follows the system adopted by Dr. Rudolph Brünnow in his Classified Lists. There are however some innovations employed in this volume which are explained in the list of equivalents below. The same system will be followed in volume two.

Brünnow 9455 is transcribed by *u*, 6016 by *ú* and 8629 by *ù*. 8911 by *mi* and 10350 by *me*. When *Ni*, 5305, has the value *e*, it is represented by *ì*. *á* = 6541.

CHAPTER III

NABOPOLASSAR I

Col. I a-na ^{ilu} Marduk bêlu ra-be-u [2] bêl ilâni mu-uš-ta-ar-ḫa [3] a-ši-ir I-gi-gi [4] za-a-ni-iḳ (1) ^{ilu} A-nun-na-ki [5] nur ilâni ab-bi-e-šu [6] a-ši-ib E-sag-ila [7] bêl Bâb-ili [8] be-ili-ịa [9] ^{ilu} Na-bi-um-apal-u-ṣu-ur [10] *Gir-Nitaḫ* (2) Bâb-ili [11] šar mâti (3) šu-me-ra-am (Hilp. er-im) [12] u Ak-ka-di-im [13] ru-ba-am na-'i-dam [14] ti-ri-iṣ ga-at ^{ilu} Na-bi-um [15] u ^{ilu} Marduk [16] a-aš-ru-um ša-aḫ-ṭam [17] ša pa-la-aḫ ili u ištar [18] li-it-mu-du zu-ru-uš-šu [19] za-ni-in E-sag-ila [20] u E-zi-da [21] mu-uš-te-'im za-ak-ki-e [22] ša ilâni rabûti a-na-ku (4).

[23] e-nu-ma i-na ki-bi-a-tim [24] ^{ilu} Na-bi-um u ^{ilu} Marduk [25] na-ra-am šar-ru-ti-ịa [26] u kakki (5) danni [27] ša ^{ilu} Gir-ra ra-šu-ub-bu [28] mu-uš-tab-ri-ḳu (Hilp. mušabriḳu III[1] where 86-7-20-1 has III[2]) za-a-ri-ịa [29] Su-ba-ru-um (6) a-na-ru [30] mât-su u-te-ir-ru (7) [31] a-na tilli u ka-ar-me [32] í-nu-mi-šu E-temin-an-ki [33] zi-ik-ku-um (Hilp. zikḱurât) Bâb-ili [34] ša ul-la-nu-u-a [35] un-nu-ša-tu

(1) Root סנק, « oppress, hold within confines » : this reading obtained from the Hilp. Inscr. gives a hitherto unknown epithet of Marduk, viz. « the witholder of the Anunnâki », ie. the spirits of the dark rain clouds.

(2) See Neb. 17. 3[8].

(3) *Ma-Da* an ideogram for *mâtu* found only in late texts. The sign Ma means *mâtu*, and in the ancient sign for *Saḫ* (cf. Dangin. Sign Lists, 18) = *šaḫû*, swine and *ḫirû*, dig (*ḫirû* written with šul by confusion of forms, Br. 9868) the sign Ma certainly means 'earth'. It is probable that the sign was originally pro-

CHAPTER III

NABOPOLASSAR I

[1] To Marduk, great lord, [2] lord of the gods, the hero, [3] patron of the *Igigi*, [4] who witholds the *Anunnaki*, [5] light of the gods his fathers, [6] who abides in Esagila, [7] lord of Babylon, [8] my lord, [9] Nabopolassar, [10] strong champion of Babylon, [11] king of [12] Sumer and Akkad, [13] great and powerful, [14] who is led by the outstretched arm of Nebo and Marduk, [16] humble and meek, [17] who has learned the fear of god and goddess, [18] exuberant in strength, [19] caretaker of Esagila and Ezida, [21] who seeks after the shrines of the great gods.

[23] When by the word of Nebo and Marduk, who favor my sovereignty, [26] and by the great raging weapons of Girra the terrible, [28] who scatters my foes, I conquered the Subari and reduced his land to a heap of ruins, [32] then as to E-temin-anki, [33] the zikkurat of Babylon, [34] which before my time [35] had weakened and gone to ruin, [36] its foundation down upon the

---

nounced *Mad, Mâtu* is then a loan-word in Semitic.

(4) This introduction, without parallel in Neo-Bab. Inscrs, is without a verb to govern the preposition *ana*. One expects *at-ta-'id,* cf. R. M. 675 Col. I[26] ff.

(5) Id. *Ku-Gi :* the *Ku* has the form 467 of Dangin's Lists. *Gi* is a phonetic ending showing that *Ku* = *kakku*, weapon is to be pronounced *Gagi* in Sumerian; *kakku* is a loan word.

(6) Strassmeier *Ib-ba-ru-um*. On Subarû cf. Del. Par. 234.

(7) Strass. *u-'i-ir-ru.*

šu-ku-pa-at [36] išid-za i-na i-ra-at ki-gal-e [37] a-na šu-ur-šu-dam [38] ri-e-ri-ša ša-ma-mi [39] a-na si-id-nu-ni [40] ilu Marduk be-lam ia-a-ši iḳ-be-a. [42] işu allê işu narkabâti işu *Si-Lu-Ru* pl [43] ina šin pîri işu ukarinu [44] u işu *Mis-Ma-Gan-na*

Col. II lu-ab-ni-ma; [2] um-ma-nim sa-ad-li-a-tim [3] di-ḳu-ut mâti-ia [4] lu-u-ša-aš-ši-im [5] al-me-in lu-u-sa-al-bi-in [6] li-bi-in-tim [7] u-sa-ap-ti-iḳ agurra [8] ki-ma ti-ik sa-me-e [9] la ma-nu-tim [10] ki-ma me-li-im ka-aš-ši-im [11] kupru u iddu [12] nâru A-ra-aḫ-tim [13] lu-u-sa-az-bi-el [14] i-na šip-ri-šu ša ilu Ea [15] ana mûdu- (1) u-tu ša Marduk [16] i-na ṭe-im (2) ša ilu Na-bi-um [17] u ilu šê-im (Hilp. ilu Nidabu ie. *Sê-In*) [18] i-na li-ib-bi-im [18] (2) šu-un-du-lu (omitted on Strass. text) [19] ša ili ba-ni-ia [20] u-ša-ar-sa-an-ni (3) [21] i-na pa-ak-ki-ia ra-be-u (Hilpr. ra-be-im) [22] u-ša-ta-ad-di-im-ma (4). [23] mâre ummâni e-im-ḳu-tim [24] u-me-'i-ra-ma [25] a-ba aš-lam (5) ina ḳânu Ninda-na-ḳu [26] u-ma-an-di-da mi-in-di-a-tu [27] *amêl* dim-gal-e [28] iš-ta-at-tu-um ib-li-e [29] u-ki-in-nu-um ki-su-ur-ri-im. [30] a-ar-ka-at ilu Šamaš [31] ilu Ramman u ilu Marduk [32] ap-ru-us-ma [33] e-ma li-ib-ba-am [34] u-uš-ta-ad-di-nu [35] u-ka-ṣi-bu mi-in-di-a-tim [36] ilâni rabûti i-na pa-ra-si [37] a-ar-ka-tim [38] u-ad-du-nim.

[39] i-na ši-bi-ir *Ka-Azag-Gal-u-tu* [40] ni-me-ga (6) ilu Ea u ilu Marduk [41] a-aš-ri-im šu-a-tim (H. te) [42] u-ul-li-el-ma [43] i-na ki-gal-e [44] ri-eš-ti-im [45] u-ki-in te-me-en-ša [46] ḫuraṣu kaspu abnê [47] sa-tu-i u ti-a-am-ti [48] i-na uš-ši-šu (H. ša) [49] lu-u-ma-aṣ-ṣi-im (7) [50] *Gug-Tag* na-ä-ru-tim [51] šamni ṭâbi rikkê (8) [52] u šammu aḫarriḳânu (9) [53] ša-ap-la-nim libnâti [54] lu aš-tab-ba-ak. [55] ṣalam šar-ru-ti-ia [56] ba-bi-el tu-up-ši-kam [57] lu ab-ni-ma [58] i-na te-me-en-na [59] lu aš-ta-ak-ka-an [60] a-na ilu Marduk be-ili-

---

(1) Id. *Igi-Galu-tu*.
(2) *ne-me-ḳu* Hilpr.
(3) רשה.
(4) III² נדה.
(5) *ašlam* is from the root שלם, meaning *complete*, or from a root שלה ?
(6) Cf. VR. 64. I⁵² f.
(7) Ḫilp. *lu-u-wa-aṣ-ṣi-im,* when m and w interchange *m* usually represents the older form but here apparently the root is וצא and we have an instance of m

bosom of the under-world [40] Marduk the lord [41] commanded me [37] to place and to make its head firm like heaven.

[42] Baskets, wagons and *si-lu-ru* [43] with ivory cedar and wood of *Magan*,

Col. II. [1] I made. [2] Numerous peoples, [3] the obedient subjects of my land, [4] I summoned and I exerted myself, and made bricks. [7] I fashioned burnt bricks. [8] Like the down-pour of the rains of heaven which are without measure, [10] like great torrents [13] I caused the Arahtu canal to bring mortar and pitch. [14] By the commission of Ea, [15] according to the advice of Marduk, [16] by the will of Nebo and Nirba, [18] in the great heartedness [19] which the god my creator [20] created within me, [21] in my great chamber [22] I called a council. [23] My skilled workmen [24] I sent and [25] I took a reed and with a measuring-reed [26] I measured the dimensions. [27] The workmen [28] fixed the limits [29] and established the boundaries. [30] According to the advice of Samaš [31] Ramman and Marduk [32] I made decisions and [33] in my heart [34] kept them. [35] I treasured in memory the measurements. [36] The great gods because of my decision [38] caused me to know [37] the future days. [40], [39] By the commission, by the adjuration of Ea and Marduk [41] that place [42] I cleaned, [43], [44] In the original wide abyss [45] I fixed its base. [46] Gold, silver and precious stones [47] of the mountain and sea [49] I scattered [48] in its foundation; [50] brillant samdê stones, [51] good oil, sweet smelling weeds, and healing weeds [54] I scattered [53] beneath the bricks. [55] An image of my royal person [56] wearing a [57] *dupšikku* I made and placed in the foundation. [60] To Marduk my lord [61] I bowed

---

displacing w.

(8) *Ni-Dug-ga-Riḳ* pl.

(9) *Im-Si-Si*. *Si-Si* = aḥarrikânu, is the name of some disease, and *šammu* aḥarrikanu is the plant which cures it. (cf. Br. 7016) *Im* is apparently the sign for *plant*, here = *šammu* (?). *Im-Si-Si* is then a plant which cures disease; put at the foundation of temples that its properties might be mystically conveyed to the worshippers.



ia [61] ki-ša-dam lu u-ka-an-ni-šu (H. iš) [62] lu-ba-ra-am te-di-iḳ [63] šar-ru-ti-ia [64] lu-u ak-nu-un-ma [65] libnâti u ṭe-iṭ-ṭam [66] i-na ga-ga-di-ia [67] lu-u az-bi-el. [68] tu-up-ši-ka-a-tim (H. te) ḫurâṣi u kaspi (last two words omitted by Str. Text) [69] lu-u-la-bi-eš-ma [70] *ilu* Na-bi-um-ku-du-ur-ri (Hilpr. ra)- [71] u-ṣu-ur [72] bu-uk-ra-am re-eš-tu-u

Col. III na-ra-am li-ib-bi-ia [2] ṭi-iṭ-tam bi-el-la-at [3] karanu šamnu ḫi-bi-iš-tim [4] it-ti um-ma-na-ti-ia [5] lu u-ša-az-bi-il (H. bil) [6] Na-bi-um-šu-ma (1) -li-ši-ir [7] ta-li-im-šu (2) [8] se-ir-ra-am [9] zi-it lib-bi-ia [10] tu-ub-bu-su-um [11] da-du-u-a [12] allu narkabtu [13] lu u-ša-aṣ-bi-it [14] tu-up-ši-kam [15] lib-bi-ia (3) lu e-mi-id-ma [16] a-na *ilu* Marduk be-ili-ia [16] a-na ši-ri-iḳ-tim [18] lu aš-ru-uk-šum [19] bîtu miḫrit (4) E-bar-ra [20] i-na ul-ṣi-im [21] u ri-si-a-tim [22] lu e-pu-uš-ma [23] ki-ma sa-tu-im [24] ri-e-si-šu [25] lu u-ul-lu (5) -im [26] a-na *ilu* Marduk be-ili-ia [27] ki-ma (6) ša u-um [28] u-ul-lu-tim [29] a-na ta-ab-ra-a-tim (7) [30] lu-ša-az-zi-im-šu.

[31] *ilu* Marduk be-lam (Str. be-el-u-a ?) [32] e-ip-še-ti-ia [33] dam-ga-a-ti [34] ḫa-di-eš [35] na-ap-li-is-ma [36] i-na ḳi-bé-ti-ka [37] ṣi-ir-tim [38] ša la it-ta-ak-ka-ra (8) [39] i-bi-iš-tim [40] li-bi-it ga-ti-ia [41] li-bu-ur [42] a-na da-ir-a-tim [43] ki-ma libnâti [44] E-temin-an-ki [45] ku-un-na [46] as-ṣi-a-tim [47] išid kussi-ia [48] šu-ur-ši-id [49] a-na u-um ri-e-ku-tim (9). [50] E-temin-an-ki [51] a-na šarri [52] mu-ud-di-ši-ka [53] ku-ru-ub [54] e-nu-ma *ilu* Marduk [55] i-na ri-si-e-tim [56] i-ra-am-mu-u [57] ki-ri-ib-ka [58] bîtu a-na *ilu* Marduk [59] be-ili-ia [60] da-mi-iḳ-tim (10) [61] te-iz-ka-ar-am.

---

(1) Om. by Strass.
(2) תלה Ar. *talâ*. Eth. *talawâ* = follow closely after.
(3) Sic Strass., Hilpr., *ḫuraṣi u kaspi*; ie. a D. of gold and silver.
(4) *Gab-Ri.*
(5) Hilpr *li.*

my neck. [62] My robe the garment [63] of my royal office [64] I took off. [65] Bricks and mud [66] upon my head [67] I carried. [68] *Dupšik-kus* I put on, [70] and Nebuchadnezzar [72] my first born son

. . . .

Col III [1] the beloved of my heart [5], I made carry [2] clay, offerings of [3] wine, oil and *hi-bi-iš-tim?* [4] along with my people. [6] Nabušumlišir [7] his twin brother [8] my own flesh [9], the offspring of myself, [10] his younger brother, [11] my beloved [12],[13] I caused to work with basket and wagon. [14] My own? *dupšikku* [15] I placed upon him. [16] To Marduk my lord [18] I gave him [17] as a gift. [19] A temple after the pattern of *E-bar-ra* [20]-[22] I made with joy and gladness, [23] and its head as a mountain I made high. [26] For Marduk my lord as in the ancient days I erected it [29] for men to behold.

[31] Oh Marduk, upon my pious deeds look with joy [36] and by thy mighty word [38] which is unchanging [39] may the work, [40] the creation of my hands [41] endure for ever. [43] As the bricks of [44] Etemin-anki [45] are fixed [46] unto everlasting days [48] so establish thou [47] the foundation of my throne [49] unto distant days. [50] Oh E-temin-anki, [51] unto the king [52] who rebuilt thee [53] grant blessings. [54] When Marduk [55] with gladness [55] takes up his abode [57] within thee, [58] oh temple do thou unto Marduk report my pious deeds.

---

(6) Hilpr. *ki-i*.
(7) Hilpr *tabri-a-tim*.
(8) H. *uttakkara* ie. II[2].
(9) H. *te*.
(10) H. *ta-am*.

NABOPOLASSAR II

Col. I ^{ilu} Na-bi-um-aplu-u-ṣur [2] šar Bâb-ili [3] ti-ri-iṣ ga-at ^{ilu} Na-bi-um [4] u ^{ilu} Marduk a-na-ku. [5] ì-nu ^{ilu} Marduk bêlu rabu-ú [6] a-na za-na-an ma-ḫa-zi [7] ud-du-šu eš-ri-e-ti [8] ur-ta-šu ka-bi-it-ti u-ma-'-i-ra-an-ni, [10] ì-nu-mi-šu-um [11] Sippara [12] ma-ḫa-zi zi-i-ri [13] na-ra-am ^{ilu} Šamaš u ^{ilu} Â [14] nâru *Ud-Kib-Nun* is-si-šu-ma [15] a-na *Tuš-Lak-ku* be-lu-ti-šu-nu [16] me-e i-ri-e-ḳu a-na sa-a-bu *Col. II* ^{ilu} Na-bi-um-aplu-ú-ṣu-ur [2] ä-aš-ri ša-aḫ-tim [3] pa-li-iḫ ilâni ia-a-ti [4] nâru *Ud-Kib-Nun* [5] a-na Sippara [6] lu ú-ša-aḫ-ra-am-ma [7] me-e nu-uḫ-ši el-lu-tim [8] a-na ^{ilu} Šamaš bêli-ia [9] lu ú-ki-in [10] ki-bi-ir nâru šu-a-ti [11] i-na kupri u agurri [12] lu ú-ša-ar-ši-id-ma [13] a-na ^{ilu} Šamaš bêli-ia [14] kâra šu-ul-mi-im [15] lu ú-um-mi-id (1).

NABOPOLASSAR III

Col. I ^{ilu} Na-bi-um-aplu-ú-ṣu-ur [2] šarru dannu [3] šar Bâb-ili [4] šar ^{mât} Šu-me-ír-im [5] u Ak-ka-di-i [6] mu-ki-in iš-di mâti [7] ru-ba-am na-a-dam [8] ti-ri-iṣ ga-at [9] ^{ilu} Na-bi-um u ^{ilu} Marduk [10] mi-gi-ir Sa-aš-šu [11] na-ra-am ^{ilu} Â [12] ḳar-ra-ad kar-ra-[di-e] [13] ša ^{ilu} Gir-ra ra-šu-[ub-bu] [14] u-ša-ak-ši-du-šu ni-is-ma-su [15] ä-aš-ri-im ša-aḫ-tam [16] mu-uš-te-'e-im reš-ṭe- (2) e-im [17] ša ilâni rabûti [18]

---

(1) The difficulty with this inscription is in lines 15 and 16 of Col. I. In Assyrian these lines should read, [15] *a-na ašabûti namirti belutišunu* [16] *mê ša iriḳu ana šábu. Ku-Ud-Ku* is, I think, an ideogram to be read *Tuš* = *ašábu* and *Laḫ* or *Lak* = *piṣu* or *namru*; cf. Br. 6118. *Šàbu* is certainly to be connected with שׁוב 'to return', and may be taken transitively as in the translation, or in a



NABOPOLASSAR II

Col. I Nabopolassar, [2] king of Babylon, [3] led by the out stretched arm of Nabu [4] and Marduk, am I. [5] When Marduk the great lord [8] sent me his important command [6] to care for the cities and rebuild the sacred places, [10] at that time at Sippar, [12], that grand city, beloved of Šamaš and Malkat [14], the Euphrates had worn its way away from it. [16] For fixing [15] at the radiant dwelling of their lordship [16] the waters which were far away,

Col. II Nabopolassar, [2] the humble and meek one, [3] fearing the gods, as for me, [4] I dug the course of the Euphrates to Sippar, [7] the shining waters of abundance for Šamaš my lord I established. [10] The banks of that river [11] with lime and brick [12] I made secure. [13] For Šamaš my lord [14] a perfect moat-wall [15] I placed.

NABOPOLASSAR III

Col. I. [1] Nabopolassar, the powerful king, king of Babylon, king of Šumer and Akkad [6] who secures the autonomy of the land, great and mighty one [8] unto whom the hands of Nebo and Marduk are extended, [10] favored of Šamaš, [11] beloved of Malkat, [12] hero of heroes?, [13] whose desire fearful Girra doth cause him to obtain, [15] meek and humble, [16] who gives heed to

---

neuter sense with *mê* as subject = « In order that the waters which were far away might return to their glorious dwelling ».

(2) Sign doubtful, either *di* or *ki*. McGee *Sak-i-ki-e-im* what can that mean? Cf. Neb. 1, 1[7].

šarru ša ip-še-tu-šu [19] e-li šarrâni abê-su [20] šu-tu-ga a-na-ku. [21] e-nu-ma Ša-aš-šu [22] bêlu ra-be-u [23] i-da-a-a il-li-ku-ma

Col. II. [Su-ba-ru-um a-] (1) na-ru [2] [u mât za-a-] (2) ri-ia [3] [u-te-ir-ru] a-na tili [4] [u ka-] ar-mu [5] ì-nu-mi-šu [6] a-na *ilu* bêlit Sippara [7] ru-ba-tim ṣi-ir-tim bêlti- (3) ia [8] *E-idin-na* bît ta-ap-šu-uḫ-ti-šu (4) [9] e-eš-ši-iš e-pu-uš-ma [10] ki-ma umi-im ú-na-mi-ir. [11] a-na ša-at-tim *ilu* bêlit Sippara [12] be-el-tim šu-ur-bu-tim [13] e-ma biti šu-a-ti [14] uš-ta-ak-la-lu-ma [15] ta-ra-am-mi-i-im ki-ri-ib-ša [16] ia-a-ši *ilu* Na-bi-um-aplu-ú-ṣu-ur [17] šarru za-ni-in-ki [18] ki-ma libnâti Sippara [19] u Bâb-ili [20] ku-un-na-am a-na ṣi-a-tim. [21] Šar-ru-tim šu-ul-bi-ri-im [22] a-na umi-im ri-e-ḳu-tim.

NABOPOLASSAR IV

[1] Na-bi-um-aplu-u-ṣu-ur šarru mi-ša-ri-im ri-ê-um ni-bit Marduk [2] bi-nu-ut *ilu* *Nin-Men-na* (5) ru-ba-ti ṣi-ir-tim šar-rat šar-ra-a-ti [3] ti-ri-iṣ ga-ti Na-bi-um-u Taš-me-tum (6) ru-bu-u na-ram (7) Ea (8) [4] ì-nu-um i-na mi-iṣ-ḫi-ru-ti-ia apal la ma-am-ma-nim [a-na-ku-ma *sic*!] [5] ina ă-aš-ra-at Na-bi-um u Marduk bêle-e-a aš-te-ni-'a ka-a-a-nim [6] ša ku-un-ni pa-ar-ṣi-šu-nu u šu-ul-lu-mu ki-du-di-šu-un i-ta-ma-a (9) ka-bi-ta [7] a-na ki-it-ti u mi-ša-ri-am (10) ba-ša-a us-na-a-a, [8] Marduk (11) mu-du-ú lib-bi ilâni ša

---

(1) Cf. Nab. 1. I[29].

(2) Cf. Nab. 1. I[28].

(3) Br. 7337.

(4) *šu*, change of person, a phenomenon of Heb. grammar also.

(5) Lyon, Sargon, p. 71, equates Botta, 164,13 *bêlit ilâni* with this ideogram. In Assyrian *bêlit* may have been *Ištar*, but here the reference is either to *Zarpanit* or *Malkat*, spouse of *Samaš*.

(6) Epithet of *Nana*, consort of Nebo in *Ezida*. Jastrow, Religion of Bab. and Assyria p. 131, explains *Tašmetum* as a derivative of שמע 'to hear' and as originally applied to Nebo, but this is highly improbable. *Taš*, Br. 11262 = Nebo, and *Taš-me* is also a Sumerian epithet of Nebo, as one may see from the spelling of



the orders of the great gods, [18] a king whose deeds [20] are made eminent [19] above the kings his fathers, I am.

[21] When Šamaš the great lord went at my side,

Col. II [1] [the Subari] I subdued, [2] [and the land of] my enemies [3] [I reduced] to heaps [4] and ruins; [5] at that time unto Belit of Sippar [7] my great and powerful mistress [8] *E-idin-na* the house of his (ie. my) consolation [9] I rebuilt and [10] as the daylight I made it brilliant. [11] Forever, oh lady of Sippar, [12] my exalted lady, [13] when [14] I have finished this house and thou dwellest in it, [20] make [16] me, Nabopolassar, [17] the king thy caretaker, secure [20] for ever, [18] as the brick walls of Sippar and Babylon. [21] My royal sway cause thou to become old [22] even unto far off days.

NABOPOLASSAR IV

[1] Nabopolassar, the just king, the shepherd called of Marduk, [2] the offspring of *Nin-men-na*, great and illustrious queen of queens, [3] the longed for of Nebo and Tašmit, belovéd of Ea am I. * [4] When I in my littleness, the son of one unknown [5] sought faithfully after the sacred places of Nebo and Marduk my lords, [6] when my mind pondered how to establish their decrees and complete their residences, [7] as my ears were open to justice and faithfulness, [8] when Marduk, who knows the hearts

---

Nebo's *zikkurat*, Neb. *15*, 3[67] *E-taš-me-imina-an-ki*. *ilu Taš-me* means « god of abundance of oracles », *baltu-têrtu*, and *Taš-me-tu* is a Semitic form of the Sumerian word. The *zikkurat* means « House of the oracular deity of the seven regions of earth and sky ».

(7) *C. ra-am.*

(8) *ilu Nin-Igi-azag.*

(9) Omitted by A.

(10) Omitted by A.

(11) *ilu Šag-zu-en.*

* It appears to be almost certain that the scribe has brought the word *anaku-ma* down from the line above although all three copies have it at the end of line 4.

šame-e u ir-ṣi-tim [9] ša ta-ka-la-at ni-ši-im i-ba-ar-ru-ú ka-a-a-nim [10] ia-a-ši ṣa-aḫ-ri-im ša i-na ni-ši-im la ut-tu-ú ša lib-bi-ia ib-ri-e-ma [11] i-na mâti ab-ba-nu-ú iš-ku-na-an-ni a-na ri-še-e-tim [12] a-na bí-lu-ut ma-a-ti u ni-ši-im it-ta-ba (1) ni-bi-ta [13] ú-ša-li-ik šêdu du-un-ḳu i-na i-di-ia [14] i-na mim-ma e-te-ip-pu-šu ú-ša-li-im še-ip-ra-am [15] Nergal dan-dan-ni ilâni ú-ša-li-ik i-da-a-a [16] i-na-ar ai-bi-ia ú-ša-am-gi-it ga-ri-ia [17] aš-šu-ru-ú ša ul-tu ûmê ru-ḳu-te ku-ul-la-at ni-ši-im i-bi-lu-ma [18] i-na ni-ri-šu ka-ab-ti ú-ša-az-zi-ḳu ni-ši-im ma-a-ti [19] a-na-ku en-šu-um bi-iz-nu-ḳu mu-uš-te-'-ú bêl bêlê [20] i-na e-mu-ḳu ga-aš-ra-a-ti ša Na-bi-um u Marduk bêle-e-a [21] ul-tu [mat] Ak-ka-di-i še-ip-šu-nu ap-ru-us-ma ni-ir-šu-nu ú-ša-ad-di [22] ì-nu-šu E-Pa-ṭu-til-la (2) bît Nin-ib ša ki-rib Bâbili- (3) -ki [23] ša ul-la-nu-ú-a šarru maḫ (4) -ri ú-še-pi-šu -ma la i (5) -ig-mu-ru ši-pir-šu [24] a-na te-diš-ti bîti šu-a-ti uznâ (6) ib-ši-ma [25] ad-kam-ma um-ma-na-at Bêl Šamaš u Marduk [26] ú-ša-aš-ši iṣu al-lu e-mi-id dup-šik-ku [27] bîtu la ga-ta-a ag-mu-ur ši-bi-ir-šu [28] giššurê šad-lu-tim ú-ša-at-ri-ṣa ṣu-lul-šu [29] dalâti ṣi-ra-a-tim u-rat-ta-a i-na bâbâni-šu [30] bîtu šu-a-ti ša-aš-ši-iš ú-ša-an-bi-iṭ-ma a-na Nin-ib bêli-ia ki-ma û-mi ú-nam-mir [31] ma-na-ma šarru i-na ma-ti-ma lu-ú aplu lu-ú mâr mâri a-li-ku ä-ar-ki-ia [32] ša Marduk a-na bí-lu-ut ma-a-ti i-na-ab-bu-ú zi-ki-ir-šu [33] ša e-mu-ḳu u-da-na-ni e ta-aš-du-ud a-na lib-bi-ka [34] ä-aš-ra-at Na-bi-um u Marduk ši-te-'e-ma li-nâ-ru ga-ri-ka [35] Marduk bí-ili i-ḫa-ṭu bi-i-im i-ba-ar-ri lib-bi [36] ša it-ti Bel ki-i-nu i-ku-un-na iš-da-a-šu [37] ša it-ti apal Bêl ki-i-nu ú-la-bar a-na dâr (7) -a-ti [38] e-nu-ma bîtu šu-a-ti in-na-ḫu-ma tu-pa-aš-ša-ḫu an-ḫu-us-su [39] ši-ṭi-ir šu-mi-ia a-mu-ur-ma it-ti mu-sar-ri-e-ka šu-ku-un [40] i-na ki-bi-it Marduk bêlu ra-be-i ša la in-ni-en-nu-ú ki-bit-su [41] zi-ki-ir šu-mi-ka li-iš-ša-ki-in a-na ûmê da-ru-u-tim.

---

(1) A *bi*.

(2) Ninib's temple is not mentioned elsewhere. Pa means 'sceptre' and 'smite', Tu has the meaning 'battle ax', passim in ancient inscriptions; cg. Stéle of Vultures, 7[3]. The name probably means 'Temple of the smiter of life'.

(3) *Su-an-na.*

of the gods of heaven and earth, [9] who sees the ways of men most clearly, [10] had perceived the intentions of me the insignificant, who among men was not visible, [11] and in the land where I was born had designed me for the chieftainship [12] and for the rulership of the land and people, over whom I was called, had

[13] sent a good genius to go at my side, [14] when he had prospered all that I had done [15] and had sent Nergal, strongest of the gods, to go beside me [16] to defeat my foes, to destroy my enemies, [19] and when I the weak and humble worshipper of the lord of lords [20] by the mighty power of Nebo and Marduk my lords [21] had chased from the land of Akkad the feet of the Assyrians, [17] who from the days of long ago ruled over all peoples [18] and who with their heavy yoke wore out the nations, [21] when I had broken their yoke, [22] at that time Epatutila temple of Ninib in Babylon, [23] which before me an other king had built but who did not complete the work, [24] I took heed to rebuild. [25] I summoned the servants of Bel, Samaš, and Marduk, [26] I caused them to carry baskets, I put the *dupšikku* upon them, [27] I completed the work of that temple without interruption. [28] Great beams I put in place for its roof, [29] huge doors in its gates I fitted.

[30] I made that temple brilliant as the sunshine and radiant as the day for Ninib my lord. [31] Oh king who at any time, whether son or son of son, comest after me, [32] whom Marduk, for the lorship of lands may call by name [33] of power and strength, mayest thou not think in thy heart [34] but care for the sacred places of Nebo and Marduk. May he defeat thy foes. [35] Marduk understands the tongue, he beholds the heart. [36] The foundation of him who is steadfast with Bêl, shall be

---

(4) C. omits.
(5) Omitted by A + C.
(6) *Pi* + 2.
(7) Da-ir.

NEBUCHADNEZZAR I

Col. I *ilu* Na-bi-um-ku-dur-ri-u-ṣu-ur šar Ba-bi-lam(ki) [2] ru-ba-am na-a-dam mi-gi-ir *ilu* Marduk [3] iš-ša-ak-ku ṣi-i-ri na-ra-am *ilu* Na-bi-um [4] ša-ak-ka-na-ku la a-ne-ḫa [5] za-ni-in E-sag-ila u E-zi-da [6] ša a-na *ilu* Na-bi-um u *ilu* Marduk bêlê-šu [7] ki-it-nu-šu-ma ip-pu-šu ri-e-šu-su-un (1) [8] na-a-dam mu-uš-te-mi-ḳu i-tu-ti ku-un libbi ilâni rabûti [9] aplu a-ša-ri-du ša *ilu* Nabu-aplu -u-ṣu-ur [10] šar Ba-bi-lam *ki* a-na-ku.

[11] ì-nu-um *ilu* Marduk bêlu ra-be-u ki-ni-iš ib-ba-an-ni-ma [12] mâta šu-te-šu-ru ni-šim ri-e-a-am [13] za-na-an ma-ḫa-zi ud-du-šu eš-ri-e-tim [14] ra-bi-iš u-ma-'a-ir-an-ni [15] a-na-ku a-na *ilu* Marduk bêli-ia pa-al-ḫi-iš u-ta-ḳu. [16] Ba-bi-lam *ki* ma-ḫa-za-šu ṣi-i-ri alu (2) ta-na-da-a-tu-šu [17] Im-gu-ur-Bêl Ni-mi-it-ti-Bêl [18] durâni (3) -šu rabûti u-ša-ak-li-il [19] a-na si-ip-pi abullâni-šu [20] rêmâni (4) êri (5) e-ik-du-u-tim [21] u ṣêrê ruššê (6) še-zu-zu-u-tim [22] u-uš-zi-iz [23] ša šarru ma-aḫ-ri-im la i-pú-šu [24] ka-a-ri ḫi-ri-ti-šu [25] i-na kupri u agurri [26] a-ti (7) ši-ni-šu a-ba-am (var. a-ba-a-am) a-li-tu ali u-ša-al-am [27] ia-a-ti ka-a-ri dann-a-ti še-la-ši-šu [28] iš-ti-en i-ti ša-ni-i [29] i-na kupri u agurri ab-ni-ma [30] it-ti ka-a-ri a-ba-am ik-

---

(1) Ie. *rešut-šunu* which is to be compared with *mu-uš-te-'e-im reš-ti-e-im* of Nab. 3 I 16. *Rēštû* and *rešûtu* must mean ' commandments, orders ' etc.

(2) *Uru-ki.*

(3) *Bad-Bad-šu.*

(4) *Am-Am.*

(5) Br. 3876.

steadfast; [37] Whosoever is faithful unto the child of Bêl shall cause his days to grow old unto eternity. [38] Whenever this temple falls into decay thou shalt remove its ruins. [39] Look upon my name written there and place it with thine own inscriptions. [40] By the order of Marduk the great lord, whose order changes not, [41] may the memory of thy name be unto everlasting days.

NEBUCHADNEZZAR I

Col. I Nebuchadnezzar king of Babylon [2], great and strong, favored of Marduk [3], grand prince beloved of Nebo [4], official that wearies not, [5] caretaker of Esagila and Ezida [6] who unto Nebo and Marduk his lords [7] is obedient and does their bidding [8], wise lord the darling and the satisfaction of the heart of the great gods [9], first born of Nabopolassar [10], king of Babylon am I.

[11] When Marduk the great lord created me the legitimate son [12] and to direct the affairs of the land, to shepherd the people, [13] to care for the city, to rebuild the temples [14], sent me in his great power, [15] I was tremblingly obedient unto Marduk my lord. [16] For Babylon his mighty city, the city of his supreme power, [17] Imgur-Bêl and Nimitti-Bêl [18], its great walls I completed. [19] Upon the thresholds of their great gates [20] strong bulls of bronze, [21] and terrible serpents standing upright, [22] I placed. [23] That which no previous king had done, [24]-[26] my father did in that he put about the city with mortar and brick two of its moat walls. [27] As for me, a third great moat wall, [28] one

(6) Half serpent and half animal; see representation of a *ṣêru-ruššu* on the walls of the Ištar Gate, Mit. d. D O G, 1903.

(7) For *adi*. Wk. renders *adi šini-šu* by « two thirds » but *adi* with ordinals can only meam *times* ; cf. Del. H. W. under *adi*. Two moat walls are certainly intended, Cf. **15,** 5[1] ff.



zu-ru e-se-ni-iḳ-ma [31] i-ši-su i-na i-ra-at kigalli u-ša-ar-ši-id-ma [32] ri-ši-šu ša-da-ni-iš u-za-aḳ-ḳi-ir (1).

[33] ka-a-ri agurri bal-ri erib šamši (2) [34] dûri Ba-bi-lam u-ša-al-ma-am [35] ka-a-ri A-ra-aḫ-tim [36] i-na kupri u agurri [37] a-ba-am a-li-tu ik-zu-ur-ma [38] ma-ka-a-at agurri [39] a-ba-ar-ti [nâri] Pu-ratti (3) u-ra-ak-ki-is-ma [40] la u-ša-ak-li-il se-it-ta-a-tim [41] ia-ti a-bi-il-šu ri-e-eš-ta-a-am [42] na-ra-am li-ib-bi-šu [43] ka-a-ri A-ra-aḫ-tim [44] i-na kupri u agurri ab-ni-ma [45] it-ti ka-a-ri a-ba-a-am ik-zu-ur-ru u-da-an-ni-in. [46] i-na E-sag-ila ki-iz-zi (Var-ṣi) ra-aš-ba-am [47] ê-kal ša-mi-e u ir-ṣi-tim šu-ba-at ta-ši-la-a-tim, [48] E-ku-a pa-pa-ḫa [ilu] bêl ilâni [ilu] Marduk [49] Ḳa-ḫi-li-sug šu-ba-at [ilu] Ṣar-pa-ni-tum [50] E-zi-da šu-ba-at [ilu] Lugal-dim-me-ir-An-Ki-a [51] ḫurâṣi (4) na-am-ru u-ša-al-bi-iš-ma [52] u-na-am-mi-ír ki-ma û-um. [53] E-temin-an-ki zi-ku-ra-at Ba-bi-lam [ki] [54] e-eš-še (5) -iš e-pu-uš. [55] E-zi-da bîti ki-i-nim na-ra-am [ilu] Na-bi-um [56] i-na Ba-ar-zi-pá [ki] e-eš-še (5) -iš ab-ni-ma.

Col. II i-na ḫurâṣi u ni-si-iḳ-tim abnê [2] ki-ma ši-ṭi (6) -ír-ti ša-mi u-ba-an-nim [3] e-ri-nim dannû-tim ḫurâṣi u-ša-al-bi-iš-ma [4] a-na ṣu-lu-ul E-maḫ-til-la pa-pa-ḫa [ilu] Na-bi-um [5] pa-nim (7) še-lal-ti-šu-nue u-ša-at-ri-iṣ [6] E-maḫ bîti Nin-ḫar-sag bîti lib-ba Babil-[ki] [7] E-nin-ḫad-kalama-suma bît [ilu] Na-bi-um ša ḫa-ri-e [8] E-nam-ḫe bîti [ilu] Ramman lib-ba ku-ma-ri [ki] [9] E-ki-ku-ini (8) bît [ilu] Nin-lil-an-na ša tu-ub-ga-at dûri [10] i-na Ba-bi-lam [ki] e-eš-še (5) -iš ab-ni-ma [11] u-ul-la-am ri-e-ša-ši-in

(1) But cf. 15, 5 [28] where Neb. adds *two* moat walls.

(2) *An-Ud Suš-a*. For *Šu* with value *šuš* cf. Br 7954-7958, also IV, 20, 7 *Ud-Šu-uš-e = ummi-šam-ma*, ie. at each passing of the sun : and cf. also *Sa-Šu-Gal* for *sa-šuš-gal*, in anc. Sumerian : for example, *Entemena*, Cone, I[30].

(3) On the derivation of *Purattu* cf. J. D. Prince in JAOS, XXV, p. 64, who regards the ideogram *A-rat* as a late Semitic rendering of the feminine of the word for 'well, cistern', etc. ie. *buratu* a paranomasia on the Sum. *buru*. Certainly if *rat* in A-rat represents the phonetic ending of A and also the Semitic



against the second [29] I built with mortar and brick, [30] and, with the moat-wall of my father, joined and closely united it. [31] Its foundation upon the bosom of the abyss I laid down deeply, [32] its top I raised mountain high.

[33] A moat-wall of burnt brick to the west of the wall of Babylon I placed about the city.

[35] The moat-walls of the canal Araḫtu [36]-[37] my father built securely with mortar and burnt brick, [38] quays of burnt brick [39] along the farther side of the Euphrates he laid securely [40] but did not finish all the work. [41] As for me his first-born son, [42] the beloved of his heart, [43] the moat-walls of Araḫtu [44] I built with mortar and burnt brick, [45] and joined them with those of my father, making them very solid.

[46] In Esagila, the awe-inspiring house, [47] palace of heaven and earth, abode of joy [48], Ekua, the shrine of the lord of the gods Marduk, [49] Ka-ḫili-sug, the abode of Zarpanit, [50] Ezida, the abode of the king of the gods of heaven and earth, [51] with shining gold I clothed [52] and made to shine as the daylight. [53] Etemin-anki, the *zikkurrat* of Babylon, [54] I rebuilt. [55] Ezida, the faithful house beloved of Nebo, [56] I rebuilt in Barsippa,

Col. II [1] with gold and jewels [2] I built it like the scenery of heaven. [3] The great cedar beams I clothed with gold, [5] and fixed them by threes to cover Emahtila, the shrine of Nebo. [6] Emaḫ, temple of Ninḫarsag in the centre of Babylon, [7] E-Nin-Ḫad-Kalama-sum-ma, temple of Nebo of Ḫaraî? [8] E-nam-ḫe, the temple of Ramman, in the centre of Kumaru, [9] E-kiku-ini, temple of Ninlil-anna, near the wall [10] in Babylon I rebuilt [11] and raised their tops.

---

feminine termination, *A-rat* cannot be of Sumerian origin.

(4) *Azag-gi.*

(5) Var. *iš*.

(6) Var. *dé*.

(7) *Panim* has here the mathematical sense of « by »; cf. פי Dt. 21. 17.

(8) The true reading of this ideogram is established by Strass. *Bab. Texte* Neb. 247[12] where we have *E-Ki-ku-Ka-ni*. Br. 5647 and 559 = *pardṣu* or *parṣu* are both to be pronounced in Sum. *ini* or *inim* cf. Br. 508 + 9.

[12] ša ma-na-a-ma šarru ma-aḫ-ri la i-pu-šu [13] 4000 ammat ga-ga-ra-am i-ta-a-at ali [14] ni-sê-iš la ta-ḫi-e [15] dûri danni bal-ri ṣît šamši (1) Ba-bi-lam *ki* [16] u-ša-aš-hi-ir. [17] hi-ri-su aḫ-ri-e-ma šu-pu-ul mi-e ak-šu-ud [18] ki-bi (2)-ir-šu i-na kupri u agurri ab-ni-ma [19] it-ti ka-a-ri a-ba-a-am ik-zu-ur-ru e-se-ni-iḳ-ma (3) [20] dûra danna i-na kupri u agurri [21] i-na ki-ša-di-ša (4) ša-da-ni-iš ab-nim.

[22] Ṭa-a-bi-su-pu-ur-šu dûr Ba-ar-zi-pa *ki* [23] e-eš-še (5) -iš e-pu-uš [24] ka-a-ri ḫi-ri-ti-šu i-na kupri u agurri [25] ali a-na ki-da-nim u-ša-aš (6) -ḫi-ír [26] a-na *ilu* Dumu-Lil-En mu-ša-ab-bi-ir kakki ša na-ki-ri-ia [27] bît-su i-na Ba-ar-zi-pa *ki* e-eš-se-iš e-pu-uš. [28] E-bar-ra bît *ilu* Šamaš ša Sippara *ki* [29] E-dur-gi-na bît *ilu* Lugal-Iṣ-A-Tu-Gab-Liš [30] ša *alu* Ba-as *ki* [31] E-ide- *ilu* Anim bît *ilu* Anim (7) [32] ša Dil-bat *ki* [33] E-an-na bît *ilu* Iš-tar ša Uruk *ki* [34] E-bar-ra bît *ilu* Šamaš ša Larsa [35] E-ḳiš-šír (8) -gal bît Sin ša Ur [36] e-eš-ri-e-ti ilâni rabûti [37] e-eś-še-iš e-pu-uš-ma [38] u-ša-ak-li-il ši-bi-ir-ši-in. [39] zi-in-na-a-at E-sag-ila E-zi-da [40] te-di-iš-ti Ba-bi-lam *ki* Ba-ar-zi-pá *ki* [41] ša e-li ša ma-aḫ-ri-im [42] u-ša-ti-ḳu-ma [43] aš-ku-nim a-na ri-e-eš- (9) e-tim [44] ka-la e-ip-še-e-ti-ia šu-ḳu-ra-a-tim [45] za-na-an e-eš-ri-e-ti ilâni rabûti [46] ša e-li šarrâni ab-bi-e-a u-ša-ti-ru [47] i-na abni narî aš-ṭu-ur-ma [48] u-ki-in aḫ-ra-ta-aš.

[49] ka-la e-ip-še-e-ti-ia [50] ša in-na abni narî aš-ṭu-ru [51] mu-da-a-am li-ta-am-ma-ar-ma [52] ta-ni-it-ti ilâni [53] li-iḫ-ta-as-

---

(1) *An-Ud Ud-du* Variant *Ud-Nim*, ie. read *ênim*, the variant shows that *Ud-Du* = *ênim*, whence *ên* + *ê*.

(2) Var *be*.

(3) It is evident from this account that the great eastern wall was begun by Nabopolassar; cf. Neb. 3.

(4) Var. *šu*; *kâru* is of doubtful gender, as the two pronouns *ša* and *šu* here show. The writer of V R. 34 inclines to the fem. form; cf. Col. I [27]. The redactor of *13* gives *šu*; **13,** 2[34].

(5) Var. *iš*.

(6) *Aš* from R[m], 673.

[12] A thing which no king before me had done (I did :) [13] for 4000 cubits beside the city [14] at a great distance from the outer wall, to the westward of Babylon I constructed an enclosing wall. [17] I dug its moat and reached the water level. [18] Its sides I walled up with mortar and burnt brick [19] and with the moat-wall which my father fixed I securely united it. [20] A great wall of mortar and burnt brick mountain high on its edge I built.

[22] Ṭabísupuršu, the wall of Barsippa, [23] I rebuilt, [24] the wall of its moat with mortar and burnt brick [25] I put about the city to strengthen it. [26] To Tur-Lil-En, the god who breaks the weapons of my foes, [27] I rebuilt his temple in Barsippa. [28] Ebarra, temple of Šamaš in Sippar, [29] Edurgina, temple of Šar-ṣarbi [30] in Bas [31], E-ide-Anu, temple of Anu [32] in Dilbat, [33] E-anna, temple of Ištar in Erech, [34] Ebarra, temple of Šamaš in Larsa, [35] Egišširgal, temple of Sin in Ur, [36] the sacred temples of the great gods, [37] I rebuilt, [38] and completed their work.

[39] The caretaking of Esagila and Ezida, [40] the rebuilding of Babylon and Barsippa, [41] which I caused to be more magnificent than before, [43] I did according to instructions. [44] All my noble deeds [45] in regard to the caretaking of the sacred temples of the great gods, [46] which I did better than the kings my fathers, [47] upon a stone tablet I wrote, [48] and fixed for future days.

[49] All my works, [50] which I have written upon a tablet, [51] may the wise read after me. [52] The glory of the gods [53] may they

---

(7) Sumerian *Uraš, ilu Uraš* means properly « god of the chamber of divination », cf. *Uraš-Gal-Enim-Enim-a*, ie. « the great chamber of oracles which Eannadu built at Širpurla; cf. Stéle of Vultures, A^2 IV^7, also *Urnina* in Dec. Pl. 2, 1^7. Jensen K. B, III, 1, p. 12 regards it as phonetic for *Ub* and translates « Binnen-Raum ».

(8) For a value *sir* or *šir* for *Nu*, cf. IV, 5 d, 34.

(9) Var. *še*. This word is to be compared with *rešti-e-im* and *réšu-sun*; see note to I^7 of this inscription. *Résétim* is pl. of *réštû*, which occurs at Nab. 3, 1^{16}. In each case the meaning *order* etc. is satisfactory.



sa-as. [54] e-bi-šu ma-ḫa-zi ilâni u [ilu] iš-tar [55] ša bêlu ra-be-u [ilu] Marduk [Col. III] ia-ti u-ma-ra-an-ni-ma [2] u-ša-ad-ka-an-ni li-ib-ba-am [3] pa-al-ḫi-iš la-a ba-aṭ-ti-il-šu (1) [4] u-ša-al-la-am ši-bi-ir-šu.

[5] ì-nu-mi-šu a-na [ilu] Nin-kar-ra-ak [6] be-el-ti ra-a-im-ti-ia [7] na-ṣi-ra-at na-bi-iš-ti-ia [8] mu-ša-al-li-ma-at bi-ír-'i-ia [9] E-ḫar-sag-el-la bît-sa ša ki-ri-ib Ba-bi-lam [ki] [10] ša iš-tu pa-nim in-na-mu-ma [11] la i-pu-šu šar ma-aḫ-ri-im [12] te-me-en-šu la-be-ri a-ḫi-iṭ ab-ri-e-ma [13] 3 libnâti ṣa (2) -ḫi-ir-tim 100 (3) ammata 3 ubânâti (4) [14] mi-in-da-a-tim še-lal-ti-ši-na ì-de-ta-bu [15] ap-pa-li-is-ma ak-šu-ud ap-te-iḫ-ma [16] bîtu a-na a-ša-ba [ilu] Nin-kar-ra-ak-a [17] la u-us-su-um ši-ki-in-ša.

[18] i-ga-ar bîti šu-a-ti a-na du-un-nu-nim [19] e-bi-šu kupri u agurri [20] bîti ša a-na a-ša-ba [ilu] Nin-kar-ra-ak-ra-[a] [21] u-us-su-um aš-te-'i-u. [22] [i-na u-um ša-'a-]al ä-ar-ka-tim... [23] [e-bi-su] 3 agurrê [24] ša 16 ubânâti [ta-a-an] mi-im (5) -da-a-[tim] [25] mi-ši-il agurri [26] Tu-ba-Dib (6) [27] e-bi-šu kupri u agurri [28] Šammaš u [Ramman] [29] an-na ki-i-nim [30] u-ša-ki-nim i-na te-ír-ti-ia

[31] 3 agurri [32] ša 16 ubânâti [ta-a-an] [33] u mi-ši-il agurri [34] Tub-ba-Dib [e-pe]-ši-šu [35] e-li te-me-en-ni-šu u-ki-in-šu. [36] bîtu i-na kupri u agurri [37] ša-da-ni-iš e-ír-ti (7).

[38] [ilu] Nin-kar-ra-ak-a be-el-ti ṣi-ir-ti [39] a-na E-ḫar-sag-el-la bîti ḫi-da-ti-ka [40] ḫa-di-iš i-na e-ri-bi-ki [41] da-am-ga-tu-u-a [42] li-iš-ša-ak-na ša-ap-tu-uk-ki [43] u-ri-ki u-um-u-a šu-me-di

---

(1) **13,** 3[11] om.
(2) For *sa.*
(3) Me = 100! so I conjecture.
(4) I conjecture *Šu-Si.*
(5) so I conjecture for 'i.

comprehend. [54] The building of the cities of the gods and goddess, [55] which thing Marduk, the great lord, [Col. III], sent me to do, [2] and kept urging my heart to undertake, [3] in fear without ceasing [4] I accomplished its mission.

[5] At that time for Ninkarrak, [6] my beloved mistress, [7] who watches over my life, [8] and gives me good visions. [12] I dug up and beheld the ancient foundation of [9] Eharsagella, her temple in Babylon, [10] which since ancient days was fallen in ruins [11] and no previous ruler had rebuilt. [13] Three bricks of its surrounding wall (enclosing a space) of 100? cubits, three finger breadths [14] the measurement of each of these three........... [15] I saw, and I attained unto them and dug them out, [16-17] but the temple was not suitable for the abode of Ninkarrak(a) in its construction.

[18] To strengthen the wall of that temple, [19] to make of mortar and burnt brick a temple worthy of Ninkarrak, I sought earnestly. [22] Upon the day of asking concerning future things of my gods, [23] to make three burnt brick [24] of sixteen finger breadths in measurement [25] and to make a likeness of burnt brick, [26] a charm against disease, [27] of mortar and burnt brick, [28] Ramman and Šamaš [30] established in the oracular answer to me [29] as their faithful answer. [31] And so three bricks [32] of 16 finger breaths [33] and a likeness in baked clay, [34] a token to drive away sickness, I made [35] and upon its foundation base I put it. [36] With mortar and burnt bricks mountain high I erected the temple.

[38] Oh Ninkarrak, majestic mistress, [39] when with joy thou enterest into Eharsagella, the house of thy joy, [41] may my favor [42] be ever upon thy lips; [43] lengthen thou my days and establish

---

(6) From I, 34 f. it appears that TU-BA-LU is a description of *mišil*. IV, 21 a, 47 shows a value *tug* for TU which readily becomes *tub*, and I am therefore inclined to read Tubba-Dib = Br. 1096 = « break the bands of the evil spirits » (*rummû*). The word must have this sense here.

(7) For an other instance of an image placed in the *temenu* see Nab. *I*, 2 [55] f.

ša-na-tu-u-a [44] ba-la-ṭam ä-ar-ka še-bi-e (1) li-it-tu-ti-ia [45] li-iš-ša-ki-in i-na pi-ki [46] šu-ul-li-im na-bi-iš-ti ṭi-ib-bi šêrê-ia [47] u-ṣu-ur ter (2) -ri-ia ki-in-ni bi-ir-i-ia [48] lu-u šu-um-gu-tu na-ki-ri-ia [49] u sa-pa-nim mâti ai-bi-ia [50] i-na ma-ḫa-ar *ilu* Marduk šar ša-mi-e u ir-zi-tim [51] ki-be-i [52] sa-at-ta-ak-ka.

NEBUCHADNEZZAR II

Col. III [20] ì-nu-mi-šu a-na Lugal-Marad-da bêli-ia [21] bit-su ša ki-ri-ib Marad-da-ki [22] ša iš-tu u-um ri-e-ḳu-u-tim [23] te-me-en-šu la-bi-ri-im [24] la i-mu-ru šar ma-aḫ-ri-im [25] te-mi-ên-šu la-bi-ri-im a-ḫi-iṭ ab-ri-e-ma [26] e-li te-mi-en-na ša Na-ra-am-Sin šarri [27] a-ba-a-am la-bi-ri ú-ki-in uš-šu-šu [28] ši-ṭe-ír šu-mi-ia ab-ni-ma [29] u-ki-in ki-ír-bu-uš-šu. [30] Lugal-Marad-da bêl ku-ul-la-at ga-ar-dam li-bi-it ga-ti-ia a-na da-mi-iḳ-tim [32] ḫa-di-iš na-ap-li-is-ma [33] ba-la-aṭ u-um ri-e-ku-u-tim [34] še-bi-e li-it-tu-u-tim [35] ku-un kussî u la-ba-ar pa-li-e [36] a-na ši-ri-iḳ-tim šu-ur-kam [37] ši-gi-iš la ma-gi-ri [38] šu-ub-bi-ir kakkê-šu-un [39] ḫu-ul-li-iḳ na-ap-ḫa-ar mâti ai-bi [40] su-pu-un ku-ul-la-at-su-un [41] ka-ak-ki-ka e-iz-zu-u-tim [42] ša la i-ga-am-mi-lu na-ki-ri [43] lu-ú ti-bu-u lu-ú za-aḳ-tu [44] a-na na-a-ri ai-bi-ia li-il-li-ku i-da-ai [45] ma-ḫa-ar Marduk šar ša-mi-e u ir-zi-tim [46] e-ib-še-ti-ia šu-um-gi-ir [47] ki-bi tu-um-ḳu-u-a.

---

(1) So McGee after Ball's copy, and cf. R. M. 674 III [34].

(2) So the text : sign TIR separated into *še-e*[ri-ia] by all editors, ie. « protect

my years; [44] may long life and abundance of posterity [45] be spoken by thy lips; [46] give peace unto my soul, make good the health of my body, [47] protect my? make clear my visions. [51] Oh command [52] alway [50] before Marduk, lord of heaven and earth, [48] the destruction of my foes [49] and the ruin of the land of my enemies.

NEBUCHADNEZZAR II

Col. III [20] At that time for the temple of Lugal-Marada, my lord, [21] which is in Marada, [22]-[24] whose ancient foundation no former king had seen since the days of old, [25] its ancient foundation I sought and I beheld it, [26] and upon the base of Naramsin, the king, [27] my ancient ancestor, I fixed its foundation. [28] I made an inscription with my name [29] and put it therein.

[30] Oh Lugal-Marad, lord of all, hero, [31] upon the work of my hands gladly look with favor, [33] life of distant days, [34] abundance of posterity, [35] security on the throne, and a long period of reigning [36] grant as a gift. [37] Smite the evil-minded, [38] break their weapons, [39] devastate all the land of my enemies. [40] Slay all of them. [41] Thy fearful weapons [42] which spare not the foe, [43] truly reach out and are sharp [44] for defeating my enemies; oh may they go at my side. [45] Before Marduk, lord of heaven and earth, [46] make my deeds appear acceptable, [47] speak for my favor.

---

my body ». The same difficulty arises with TIR in Neb. 7 II, 11 where *u*-TIR-*bi* is certainly to be read *u-še-e-bi*.



NEBUCHADNEZZAR III

Col. I ilu [Na-bi-um-ku-du-ur-ri-u-ṣu-ur šar Bâb-ili ki] 2 ri-[e-a-um ki-i-nim i-tu-ut ku-un li-ib-bi ilu Marduk] 3 iš-[ša-ša-ak-ku ṣi-i-ri] 4 na-[ra-am ilu Na-bi-um (1)] 5 e-im-ga [.........] 6 za-ni-in [E-sag-ila u E-zi-da] 7 i-da-an [za-na-a-tim (2)] 8 mu-ud-di-iš e-eš-[ri-e-tim] 9 aplu a-ša-ri-du 10 ša ilu Na-bi-um-aplu-u-ṣu-ur šar Bâb-ili ki (3) 11 ì-nu-um ilu Marduk bí-ili ra-bi-u 12 ni-šê (4) ra-ap-ša-a-tim 13 a-na ri-e-ú-ti i-ti-nam 14 za-na-an ma-ḫa-zi ud-du-šu e-eš-ri-e-tim 15 ra-bi-iš u-ma-'a-ir-an-ni 16 a-na-ku a-na ilu Marduk bí-ili-ia 17 ka-ai-an-ak la-ba-aṭ-la-ak 18 i-na kaspi ḫurâṣi abnê ni-se-ik-tim šu-ḳu-ru-ú-tim 19 e-ra-a iṣu Mis-Ma-Gan-na iṣu erini 20 E-sag-ila u-ša-pi-ma 21 u-mi-iš u-na-am-mi-ir. 22 E-zi-da u-ša-ak-li-il-ma 23 ki-ma ši-de-ir-tim ša-ma-mi u-ba-an-nim 24 i-na e-eš-ri-e-ti ilâni rabûti 25 zi-in-na-a-tim aš-tak-ka-an 26 a-na ilu Lugal-Marad-da bí-ili-ia 27 at-ta-'a-id-ma 28 E-idi-kalama bit-su ša ki-ri-ib Marad-da ki 29 ša iš-tu u-um ri-e-ḳu-u-tim 30 te-me-en-šu la [i-mu-ru šarru ma-aḫ-ri-im (5)] 31 ma-aṣ-[ṣa-ar-ti-šu........]

Col. II 1...... 13 (wanting according to Winckler's estimate.) 14 a-na..... 15 ki-ma..... 16 ilu Marad-da....
17 a-na E-[idi-kalama.....] 18 li-bi-[it ga-ti-ia] 19 a-na [da-mi-iḳ-tim] 20 ḫa-di-iš na-ap-li-is-ma 21 da-am-ga-tu-u-a 22 li-iš-[ša-ak-na ša-ap-tu-uk-ka] 23 ba-la-[aṭ umi-im ri-e-ḳu-u-tim] 24 še-[bi-e li-it-tu-u-tim] 25 ku-un-[-nu kussî u la-ba-ri pa-li-e] 26 a-na [ši-ri-iḳ-tim šu-ur-ḳam] 27 kak[kû-ka iz-zu-u-tim (6)] 28 ši-gi-[iš la ma-gi-ri] 29 ḫu-ul-[li-ik na-ap-ḫa-ar mâti ai-bi] 30

(1) Thus far the beginning of each line, the only portion preserved, corresponds to I R. 51 No. 1, as Winck. has observed, [= Neb. 11.]

(2) Cf. No. 13, Col. I15; VR. 63, 1a and 85, 4-30, 2, Col. I6.

(3) One expects *a-na-ku* after McGee, but the copy of W. leaves no space.



NEBUCHADNEZZAR III

Col. I Nebuchadnezzar, king of Babylon, [2] true shepherd, the darling and satisfaction of the heart of Marduk, [3] grand prince, [4] beloved of Nebo, [5] wise [6] caretaker of Esagila and Ezida, [7] skilled in the art of restoration, [8] who rebuilds sacred places, [9] first-born son [10] of Nabopolassar, king of Babylon [am I]. [11] When Marduk, great lord, [12]-[13] gave me far scattered peoples to shepherd [15] and sent me in majesty [14] to care for the cities and renew the sacred places, [16] I for Marduk, my lord, [17] faithfully and unceasingly [18] with silver, gold, and costly jewels, [19] with bronze and *Mismagan*-wood, and with cedar [20] adorned Esagila [21] and made it shine as the day. [22] Ezida I completed [23] and built it as the scenery of heaven; [24] in the sacred places of the great gods I made restorations.

[26] To Lugal-Marad, my lord, I prayed [28] and E-idi-kalama, his house which is at Marada, [29] whose foundation from the ancient days no former king had seen, [31] whose supports [were weakened ?]

Coll. II [14] to... [15] as... [16] the god Marad.

[17] Upon E-idi-kalama, [18] the work of my hands, [19]-[20] look gladly with favor [21] and may my pious deeds be ever on thy lips. [23]-[26] Grant me as [thy] gift, life unto far away days, abundance of posterity, security of [my] throne, and a long reign. [27] With thy terrible weapons [28] smite the rebellious, [29] devastate all the territory of my enemies. [30] Before Marduk the king report my pious deeds.

---

(4) Sign *šik* shortened to value *šé*.

(5) Cf. No. 2 Col. III[24].

(6) Emendation by Winckler after ZA 2, p. 130, Col. II, 12.

i-na [ma-ḫa-ar ^{ilu} Marduk] ^{31} šar-ri, ša..... ^{23} ki-be [tu-um-ḳu-u-a]. *

NEBUCHADNEZZAR IV

Col. I ^{ilu} Na-bi-um-ku-dur-ri-ú-ṣu-ur ^{2} šar Ba-bi-il ^{ki} ^{3} za-ni-in E-sag-ila u E-zi-da ^{4} apil ^{ilu} Na-bi-um-aplu-u-ṣu-ur ^{5} šar Ba-bi-lam ^{ki} a-na-ku ^{6} ** aš-šum ma-aṣ-ṣa-ar-ti E-sag-ila ^{7} du-un-nu-num ^{8} li-im-num u ša-ag-gi-šum ^{9} a-na Ba-bi-lam ^{ki} la sa-na-ga ^{10} ga-an ta-ḫa-zi a-na Im-gur-Bêl ^{11} dûr Ba-bi-lam ^{ki} la da-ḫi-e ^{12} ša ma-na-a-ma šar ma-aḫ-ri ^{13} la i-pu-šu ^{14} in ka-ma-at Ba-bi-lam ^{ki} ^{15} dûru dannu ba-al-ri ṣit šamši ^{16} Ba-bi-lam ^{ki} u-ša-aš-ḫi-ra (^{1}) ^{17} ḫi-ri-su aḫ-ri-e-ma ^{18} šu-pu-ul mi-e ak-šu-ud ^{19} ap-pa-li-is-ma ^{20} ka-a-ri a-bi-im ik-zu-ur-ru (^{2}) ^{21} ga-ad-nu ši-ki-in-šu ^{22} dûra danna ša ki-ma sa-tu-um ^{23} la ut-ta-aš-šu (^{3}) ^{24} in kupri u agurri ^{25} ab-ni-ma ^{26} it-ti ka-a-ri a-bi-im ^{27} ik-zu-ur-ru ^{28} e-ṣe-ni-iḳ-ma ^{29} i-ši-su in i-ra-at ki-gal-lim ^{30} u-ša-ar-ši-id-ma

Col. II ri-ši-šu (^{4}) ša (^{5}) -da-ni-iš ^{2} ú-za-ak-ki-ír ^{3} i-ta-at dûri

---

* This two-column cylinder, written to celebrate the *Marad* temple, has the same literary form as No. *16*, a two-column cylinder in commemoration of *E-ulla* at Sippar. Both have been the basis of expansions into three-column cylinders, No. *16* into *13*, and No. *3* into 2. The scribe who expanded 16 into 13 used the three-column cylinder in commemoration of *Esagilla* (No. *1*) as a model and copied *16* when he came to the important section at the end. The scribe of *2*, however, did not even reärrange his model No. *1*, but copied it exactly; however, if the student will compare **2,** 3^{20-47}, he will find, despite the bad condition of **3,** 1^{26}-2^{22}, that the scribe has condensed the account of the actual building (**3,** 1^{26}-2^{15} [about 21 lines] = **2,** 8^{2-29}) and enlarged on the prayer at the end. However, the text of the original short cylinder can nearly all be supplied from the recension of No. **2**. The recension of **2** does not give



NEBUCHADNEZZAR IV

Col. I [1] Nebuchadnezzar, [2] king of Babylon, [3] caretaker of Esagila and Ezida, [4] son of Nabopolassar, [5] king of Babylon, am I. [6] In order to strengthen the defences of Esagila, [8] that the evil destroyer, [9] might not press against Babylon, [10] that the front of the battle-line might not draw near to Imgur-Bêl the wall of Babylon, [12] that which no king before me had done, I did, [14] in that on the outskirt of Babylon [15] a great wall to the eastward [16] of Babylon I put around about the city. [17] Its moat-wall I dug [18] and attained unto the water level, [19] and beheld it; [20] and the moat-wall which my father had fixed [21] was secure in its construction. [22] And so a great wall which like a mountain [23] cannot be moved [25] I made [24] of mortar and brick; [26] with the moat-wall which my father fixed [28] I joined it, [ie. laid the upper wall upon the moat-wall of my father]. [29] Its foundation upon the bosom of the abyss [30] I placed down deeply.

Col. II [1] Its top I raised mountain high. [3] Along the city-

---

the name of the temple.

** Lines 6-11, introducing the account of the Eastern Wall, have been copied by **9,** 2^{1-3} and **14,** 2^{57}-3^{1}, which use only lines 6-9, and by **15,** which has divided the phrase to suit its arrangement; cf. 6^{22}f, where lines 10 + 11 are used to introduce the section on the wall and 6-9 are used to introduce a new section, **15,** 6^{39} f.; see also critical account, of **15.**

(1) Var. *ir*.

(2) Cf. Neb. I, 2^{12-21}.

(3) אשש cf. Del. H. W. 151 b under II^{3}.

(4) Var. *ri-e-šu*.

(5) Var. *ṣa*.

a-na du-un-nu-nim [4] ú-ša-al-li-ki-ma (1) [5] in-du a-sur-ra-a ra-bi-a-am [6] iš-di dûr a-gur-ri e-mi-id-ma [7] in i-ra-at [ki-gal-lim] ab-ni-ma [8] ú-ša-ar-ši-id te-me-en-šu. [9] ma-aṣ-ṣa-ar-ti E-sag-ila [10] u Ba-bi-lam [ki] u-da-an-ni-in-ma [11] šu-ma-am dara (2) -a-am [12] ša šar-ru-ti-ia aš-ta-ak-ka-an.

[13] [ilu] Marduk bêl ilâni [14] i-lu ba-nu-ú-a [15] in ma-aḫ-ri-ka [16] ip-še-tu-ú-a li-id-mi-ḳa [17] lu-la-ab-bi-ir [18] a-na dâ-ir-a-tim [19] ba-la-ṭam da-ir-a [20] še-bi-e li-it-tu-ti [21] ku-un-nu ku-su-ú [22] u la-ba-ri pa-li-e [23] a-na ši-ri-iḳ-tim šu-ur-ḳam [24] lu re-ṣi tu-kul-ti-ia [25] [ilu] Marduk at-ta-a-ma [26] in ki-bi-ti-ka ki-it-ti [27] ša la na-ka-ri-im [28] lu te-bu-ú [29] lu za-aḳ-tu [30] ka-ak-ku-ú-a [31] ka-ak na-ki-ri-im [32] li-mi-e-zu

NEBUCHADNEZZAR V

Col I [12] in ka-ma-at Ba-bi-lam [ki] [13] dûra danna ba-al-ri ṣît šamši [14] Ba-bi-lam [ki] u-ša-aš-ḫi-ra [15] ḫi-ri-su aḫ-ri-e-ma [16] ki-bi-ír-ša in ku-up-ru [17] u ä-gu-ur-ru [18] u-za-ak-ki-ír [19] ḫu-ur-ra-ni-iš [20] abullê-šu ša-ad-la-a-ti [21] u-ra-ak-ki-is-ma [22] da-la-a-ti ê-ri-nim ṣi-ra-a-ti [23] se-pa-ar-ri u-ḫa-al-li-ip-ma [24] u-ra-at-ti-ši-na-a-ti [25] nâru mu-ṣi me-e-šu as (3) -ni-iḳ-ma [26] in ku-up-ri u ä-gu-ur-ru [27] ab-na-a su-uk-ki-šu (4).

Col. II aš-šum in nâri mu-ṣi-e me-e-ša [2] ḫa-ab-ba-a-tim (5) [3] mu-ut-ta-ḫa-li-lum (6) [4] la e-ri-bi [5] in pa-ar-zi-il-lum é-lu-tim [6] as-ba-at (7) mu-ṣa-a-ša [7] in *Baḳ-ḳu-gu-ul-la-tim* (8) [8] pa-

---

(1) ילך.

(2) Id. *Da-ru* Br. 6660, probably a Semitic ideogram, although it is not necessary to regard this passage as containing an ideogram. Br. 888 has a value *ra*, as seen from Ean. Galet A, IV [25], and we can read here either *da-ir-a-am* or *dā-ra-a-am*; cf. Stéle of the Vultures, XXI[11].

(3) Sign *aš*.

wall, to fortify it, [4] I caused it to run, [5] and a great protecting wall [6] for the foundation of this wall of burnt brick I caused to be laid, [7] and built it upon the bosom of the abyss, [8] and placed its base down deeply. [9] The fortifications of Esagila and Babylon I strengthened [11] and made an everlasting name for my reign.

[13] Oh Marduk, lord of the gods, [14] my divine creator, [15] before thee may my deeds be pious, [17] may they last unto eternity. [19] Life for many generations, [20] abundance of posterity, [21] security on the throne, [22] and a long reign [23] grant as [thy] gift. [24] Truly thou art my deliverer and my help, oh Marduk. [26] By thy faithful word [27] that changes not [28]-[30] verily my weapons advance, verily they are dreadful, [31] may they crush * the arms of the foe. X

NEBUCHADNEZZAR V

Col. I [16] Upon it, [ie. the moat-wall], I raised it mountain high with mortar and brick. [20]. Strong city gates I fitted into it [22] and their valves of great cedar beams I covered with copper, and fitted into them. [25] I put hard by it a water course ; [26] of mortar and brick I made its bed.

Col. II [1]-[4] In order that no [2] pillaging [3] robber [4] might enter into this water sewer, [5], with bright iron bars [6] I closed the entrance of the sewer, [7] by means of grates of iron [9] I? [10] and

---

(4) Properly « street » but here used to denote the course of the conduit.
(5) *ḫabbâtu* חבת.
(6) IV² of חלל.
(7) *ṣabâtu*.
(8) *Bak-ku* is probably a Semitised form of *Bag-ga*.
* בוץ Heb. + Syriac = « beat into bits »; cf. Jensen ZA, I, 187.

ar-zi-il-lum [9] u-uš-ši-im-ma (1) [10] u-uš-ši-id (2) ri-ki-is-sa [11] ma-aṣ-ṣa-ar-ti E-sag-ila [12] u Ba-bi-lam [ki] [13] u-da-an-ni-in-ma [14] šu-ma-am da-ír-a-am [15] ša šar-ru-ti-ia [16] lu aš-ta-ak-ka-an

[17] [ilu] Marduk bi-e-la [18] li-bi-it ga-ti-ia [19] a-na da-mi-iḳ-tim [20] na-ap-li-is-ma [21] ba-la-ṭam da-ir-a-am [22] a-na ši-ri-iḳ šu-ur-ḳam [23] e-ma ga-ab-li u ta-ḫa-zi [24] lu ri-ṣi tu-kul-ti-ia [25] [ilu] Marduk at-ta-ma [26] ka-ak-ki-ka e-iz-zu-tim [27] ša la im-ma-aḫ-ḫa-ru [28] a-na šu-um-ku-ut na-ki-ri-ia [29] li-il-li-ku i-da-ai

NEBUCHADNEZZAR VI

Col. I [ilu] Na-bi-um-ku-du-ur-ri-ú-ṣu-ur [2] šar Bâb-ili [ki] [3] apal [ilu] Na-bi-um-aplu-ú-šu-ur [4] šar Bâb-ili [ki] [5] a-na-ku. [6] E-maḫ [7] bît [ilu] Nin-maḫ [8] lib-ba Bab-ili [ki] [9] a-na [ilu] Nin-maḫ [10] ru-ba-a-tim (3) [11] ṣi-ir-ti (4) [12] i-na Ba-bi-lam [ki] (5) [13] e-eš-še (6) iš [14] e-pu-uš [15] ki-sa-a (7) danna [16] i-na kupri [17] u agurri [18] u-ša-as-ḫi-ir- (8) ša [Col. II] e-pi-ir (9) irṣi-tam (10) [2] e-el-lu-tim [3] ki-ír-ba-ša [4] u-ma-al-lam. [5] [ilu] Nin-maḫ [6] ummi ri-mi-ni-ti [7] ḫa-di-iš [8] na-ap-li-is-ma [9] dam (11) -ga-tu-u-a [10] li-iš-ša-ka-na [11] ša-ap-tu-uk-ki [12] ru-ub-bi-iš [13] zi-ri-im [14] šu-un-di-il [15] na-an-na-bi (12) [16] i-na ki-ír-bi-it [17] pi-ri -i-ia [18] ša-al-mi-š [19] šu-te-ši-ri ta-li-it-ti (13).

---

(1) *ûššimma* should be II[1] of a root אשם. Winckler translates « fügen ».
(2) אשד from wh. *išdu*, « foundation ».
(3) Var. *ti*.
(4) Var. *ṣi-ír-tim*.
(5) Var. *Ka-dingir-ra-ki*.
(6) Var. *ši*.
(7) Var. *ki-sa-a-am*.
(8) Var. *ír*.
(9) Vars. *e-pi-ir-ri* + *Sahar-ṣun*.
(10) Id. *Ki-tam*, Var. *Ki-i-tam*.
(11) Var. *da-am*.
(12) Var. *ba*. From אנב with preformative נ; so Delitzsch.
(13) Compare *bûlu šutešur ina talidti*, « the cattle brought forth successfully, »

fixed its fastenings. [11] The defences of Esagila, [12] and Babylon [13] I strengthened [14] and secured for my reign an enduring name.

[17] Oh Marduk, lord, [20] look [19] with favor [19] upon the work of my hands; [21] life for many generations [22] grant as thy gift. [23] In battle and conflict [24] truly thou art my defender and my help, oh Marduk! [26] Oh may thy terrible weapons, [27] which are unequaled, [29] go at my side [28] for the destruction of my foes.

NEBUCHADNEZZAR VI

Col. I. Nebuchadnezzar, king of Babylon, son of Nabopolassar king of Babylon am I.

[6] Emaḫ, [7] temple of Nin-mah, [8] in the central part of Babylon [13] I rebuilt to [9] Nin-mah the great and powerful one in Babylon. [15] A great terrace I built about it of mortar and brick Col II [1]-[4] and filled it with clean earth *.

[5] Oh Ninmah, [6] mother compassionate, [7] behold with joy, [9] and may my pious deeds be ever on thy lips; [12] make powerful [13] my race, [14] make my posterity widely extended; [16] in the? ** of my descendants [18]-[19] direct with success the bearing.

VR, 150.

* This phrase *epir irṣitam* means literally *lumps* of earth. *Ipru* does not refer properly to *dirt* but denotes *fine particles* of stone or metal and was often used in the sense of precious stones; cf. Tig. Thontaf. II R. 67, 27 : *ḫurâṣu êpir mâliṣu;* R. 2675, Rev. 1 *ḫurâṣu kaspu êpir mâti-šu*; Above all, cf. the frequent use in the ancient inscriptions of the expressions Saḫar Dul-Tak (Ean. Gal. A. III [19]; Ean. Cone I [30] *et passim*), which must mean « precious stones of the treasury »; Ashurbanipal VI 96 *Saḫar pl. êris alkâ ana mat Ašur :* ie. « Jewels like copper I carried away to Assyria. » *Êpir irṣitam* is then a technical term by which the sense of *ipru* is clearly defined.

** *kirbit*, taken by Ball = *ina kirib*, ie. « among »; by Winckler « in the womb ». *kiriblu* means generally *field*.



NEBUCHADNEZZAR VII

Col. I ^{ilu} Na-bi-um-ku-du-ur-ri-ú-ṣu-ur šar Bâb-ili ^{ki} ru-ba-am na-a-dam i-tu-ut ku-un li-ib-bi ^{ilu} Marduk 3 ri-é-a-um ki-i-nim 4 mu-uš-te-ši-ir aš-ra-a-ti ^{ilu} Na-bi-um 5 mu-ṭi-ib li-ib-bi-šu-un 6 iš-ša-ak-ku ṣi-i-ri 7 ša a-na zi-in-na-a-ti E-sag-ila u E-zi-da 8 umi-ša-am ti-iṣ-mu-ru-ú-ma 9 da-am-ga-a-ti Bâb-ili ^{ki} u Ba-ar-zi-pa ^{ki} 10 iš-te-ni-'u ka-ai-nam 11 e-im-ga mu-ut-ni-en-nu-u 12 za-ni-in E-sag-ila u E-zi-da 13 aplu ašaridu ša ^{ilu} Nabu-aplu-ú-ṣu-ur 14 šar Bâb-ili ^{ki} a-na-ku.

15 ì-nu-um ^{ilu} Marduk bé-ili ra-be-u ilu ba-nu-ú-a 16 ki-ni-iš ib-ba-an-ni-ma 17 da-am-ga-a-ti maḫâzi-šu Bâb-ili ^{ki} ra-bi-iš u-ma-'a-ir-an-ni 19 a-na-ku a-na ^{ilu} Marduk bí-ili-ia 20 ka-ia-na-ak la ba-aṭ-la-ak 21 ša e-li-ša ṭa-a-bu 22 ud-da-ak-ku la na-pa-ar-ka-a 23 i-ta-am-ma li-ib-ba-am 24 i-na kaspi ḫuraṣi ni-se-iḳ-tim abnê šu-ḳu-ru-u-tim 25 e-ra-a ^{iṣu} Mis-ma-gan-na ^{iṣu} êrini 26 mi-im-ma šu-um-šu šu-ḳu-ru šu-un-du-lam 27 la ba-ša-a ḫi-ši-iḫ-tim 28 E-sag-ila az-nu-un-ma 29 ša-aš-ši-iš u-ša-pa-a ša-ru-ru-ú-šu.

Col. II Ezida ú-ša-ak-li-il-ma 2 ki-ma ši-ṭi-ir-tim ša-ma-mi [u-ba-] (1) -an-nim 3 Im-gu-ur-Bêl u Ni-mi-it-tim-Bêl 4 dûrâni rabûti ša Bâb-ili ^{ki} uš-te-ši-ir-ma 5 ka-a-ri ḫi-ri-ti-šu i-na ku-up-ri u a-gur- ri 6 ša-da-ni-îš ab-ni-ma 7 maḫâzi ^{ki} a-na ki-da-a-nim u-ša-as-ḫi-ir 8 ri-i-mu ê-ri-i e-iḳ-du-ú-tim 9 u ṣîrê-ruššê še-zu-zu-ú-tim (2) 10 i-na abullâni-šu u-uš-zi-iz-ma 11 maḫâzi ^{ki} Bâb-ili ^{ki} a-na ta-ab-ra-a-tim ú-še-e-bi (3) 12 ni-ṣi-ir-tim E-sag-ila u Bab-ili ^{ki} aš-te-'e-e-ma

13 i-na tu-ur-ri e-li-i ša abulli ^{ilu} Iš-ta-ar 14 iš-tu kisad nâri

---

(1) Corrected by Winckler from a cast in Br. Mus.; cf. ZA, II, 123 f.

(2) Translated by Winckler « gewaltige »; he probably regards it as = *iz-zu-utim* The translation is based here upon the derivation from נזז following



NEBUCHADNEZZAR VII

Col. I Nebuchadnezzar, king of Babylon, [2] great and exalted, the darling and the satisfaction of the heart of Marduk, [3] faithful shepherd, [4] who keeps in order the sacred places of Nebo, [5] who gladdens their hearts, [6] grand prince, [7] who thinks of the caretaking of Esagila and Ezida daily, [9] faithfully seeking the benefit of Babylon and Barsippa, wise one, who engages ever in prayer, [12] caretaker of Esagila and Ezida, [13] first-born son of Nabopolassar, [14] king of Babylon, am I.

[15] When Marduk my great lord, my divine parent, [16] created me the true heir, [17]-[18] and in his greatness commissioned me to do pious works for his city Babylon, [19] for Marduk, my lord, [20] faithfully and unceasingly, [21] what was good for it [ie. the city] [22] daily without ceasing [23] my heart planned. [24] With gold and silver, valuable stones, [25] bronze, *Mismayanna*-wood, cedar, [26] whatsoever is valuable and beautiful, [27] with lack of nothing whatsoever, [28] I adorned Esagila, [29] and like the sun I made its brilliancy to shine forth.

Col. II [1] Ezida I completed [2] and I built it like the scenery of heaven. [3] Imgur-Bêl and Nimitti-Bêl, [4] the great walls of Babylon, I put into good condition, [5] and the walls of its moat with mortar and burnt brick [6] I made mountain high [7] and constructed it about the city to strengthen it; [8] terrible bronze bulls [9] and dreadful serpents standing upright [10] I placed in its great gates, [11] Babylon I made glorious that men might behold; [12] to protect Esagila and Babylon I took precaution.

[13] At the upper tower of the of the Gate of Ištar, [14] from the

---

Delitzsch.

(3) Cf. Neb. 1, 3^{47} note.

Puratti a-di mi-ḫi-ra-at abulli 15 i-ta-a-at maḫazi ki a-na ki-da-a-nim 16 ḫa-al-ṣi ra-bi-tim 17 i-na kupri u agurri 18 i-ši-is-sa mi-ḫi-ra-at ap-si-i 19 i-na šu-pu-ul me-e bi-e-ru-tim u-ša-ar-ši-id. 20 ri-e-ši-šu ša-da-ni-iš u-za-aḳ-ḳi-ir 21 ma-aṣ-ṣa-ar-tim na-ak-li-iš u-da-an-ni-in-ma 22 maḫazi ki Bâb-ili ki a-na ni-ṣi-ir-tim aš-ku-un. 23 ilu Marduk bi-ili ra-be-u 24 li-bi-it ga-ti-ia 25 a-na da-mi-iḳ-tim ḫa-di-iš na-ap-li-is-ma 26 da-am-ga-tu-ú-a li-iš-ša-ak-na ša-ap-tu-uk-ka 27 i-na pi-i-ka el-lu ša la na-ak-ri 28 i-be a-ra-ḳu umi-ia 29 ki-be li-it-tu-u-ti 30 i-na ki-bi-ti-ka ṣi-ir-tim ša la šu-bi-e-lu 31 ai i-ši na-ki-ri mu-ga-al-li-tu ai ar-še-e (1).

NEBUCHADNEZZAR VIII

Col. I ilu Na-bi-um-ku-ur-ri-ú-su-ur 2 šar Ba-bi-lam ki 3 ä-aš-ru ša-aḫ-ti (2) 4 pa-li-iḫ ilâni rabûti 5 pa-te-si ṣi-i-ri 6 za-ni-in E-sag-ila 7 u E-zi-da 8 apal ilu Na-bi-um-aplu-ù-ṣu-ur 9 šar Ba-bi-lam ki 10 a-na-ku.

11 nâru Li-bi-il-ḫegalli 12 pa-al-ga ṣît šamši 13 Ba-bi-lam ki 14 ša ul (3) -tu u-um ri-e-ḳu-tú 15 in-na-mu-ú-ma 16 si-iḫ-ḫa-at êpirê 17 iz-za-an-nu-ú-ma 18 im-lu-ú sa-ki-ki 19 a-ša-ar-ša 20 aš-te-'e-e-ma 21 ul -tu kišad nâri Puratti 22 a-di Ai-i-bu-ur-ša-bu-um

Col. II i-na kupri u agurri 3 ab-na-a 4 su-uk-ki-ša 5 i-na Ai-i-bu-ur-ša-bu-um 6 su-li-e Bâb-ili 7 a-na ma-aš-da-ḫa (4) 8 bi-ili ra-be-im ilu Marduk 9 ti-tu-ur pa-al-ga 10 ak-zu-ur-ma 11 u-ša-an-di-il 12 ta-al-la-ak-ti.

---

(1) Text *li*. Copy by Hincks *še-e*, which Norris regards as correct; cf. Winckler, KB, III² p. 58 note 1), who compares Neb. 15 X¹⁶

(2) Var. *tam*.



bank of the Euphrates up to this Gate, [16]-[17] I built a great fortress of mortar and burnt brick [15] to strengthen the side of the city. [18] Its foundation upon the level of the sea, [19] in the depths of the waters of the abyss I placed down deeply. [20] Its top I raised mountain high; [21] watch towers I made strong with great skill, [22] and rendered the city of Babylon as a fortress.

[23] Oh Marduk, my great lord, [25] gladly behold with favor [24] the work of my hands; [26] may my pious deeds be ever on thy lips. [27] With thy pure speech which changes not [28] speak for me length of days, [29] command that I have posterity. [30] By thy mighty word which is not altered, [31] no foe shall exist, no opponent shall I have.

NEBUCHADNEZZAR VIII

Col. I Nebuchadnezzar, [2] king of Babylon, [3] meek and humble, [4] fearing the great gods, [5] grand patesi, [6] caretaker of Esagila and Ezida, [7] son of Nabopolassar, king of Babylon, am I.

[11] As to Libil-ḫegalli, [12] the Eastern canal [13] of Babylon [14] which for a long time [15] had been in ruins, [17] and had become obstructed [16] with masses of debris [18] and filled with rubbish, [19] its course [20] I sought out, [21] and from the bank of the Euphrates [22] as far as the street Aiburšabum

Col. II [3] I built [4] its course [1] with mortar [2] and burnt brick. [5] In Aiburšabum, [6] the street of Babylon, [7] for the triumphal procession of [8] my great lord Marduk, [9] a bridge for the canal [10] I constructed, [12] and its course I widened.

---

(3) Var *iš*.
(4) Var *aḫ*.

13 *ilu* Marduk bi-ili ra-be-u 14 aš-ša-at-ta 15 na-ap-li-is-ma 16 ba-la-ṭam da-ir-a 17 še-bi-e li-it-tu-ti 18 ku-un kussî 19 u la-ba-ar 20 pa-li-e 21 a-na ši-ri-iḳ-ti 22 šu-ur-ḳam.

NEBUCHADNEZZAR IX

Col. I *ilu* Na-bi-um-ku-du-ur-rï-ú-ṣu-ur šar mi-ša-ri-im 2 ri-e-a-um ki-i-nim mu-ut-ta-ru-ú te-en-še-ti 3 mu-uš-te-ši-ir ba-'a-la-a-ti *ilu* Bêl *ilu* Šamaš u *ilu* Marduk (1) 4 mu-uš-ta-lam a-ḫi-iz ne-mi-ki mu-uš-te-'e-um ba-la-ṭam 5 na-a-dam la mu-up-pa-ar-ku-u 6 za-ni-in E-sag-ila u E-zi-da 7 apal *ilu* Na-bi-um-aplu-u-ṣu-ur šar Ba-bi-lam *ki* a-na-ku.

8 ì-nu-um *ilu* Marduk bêl ra-be-u a-na bi-lu-ut mâti 9 iš-ša-an-ni-ma 10 ni-šim ra-ap-ša-a-ti a-na- ri-e-ú-ti i-ti-nam 11 a-na *ilu* Marduk i-lu ba-ni-ia pa-al-ḫi-iš lu ú-ta-aḳ-ḳu 12 a-na ša-a-dam se-ir-di-e-šu lu ú-šak-an-iš ki-ša-dam 13 sa-at-tu-ku-šu du-uš-šu-ú-tim 14 ni-id-ba-a-šu e-el-lu-u-tim 15 e-li ša pa-nim ú-ša-te-ir. 16 ša u-um išten alpu il-e (2) ma-ra-a alpu šuklulu 17 ma'dûti (3) su-lu-ḫi-e da-am-ḳu-tim 18 ga-du-um ša ilâni E-sag-ila u ilâni Ba-bi-lam *ki* 19 nu-u-nim iṣ-ṣu-ru *šam* *šu-um-mu pi-la-a* si-ma-at ap-pa-ri-im 20 di-iš-pa-am ḫi-me-tim ši-iz-bi du-mu-uḳ ša-am-nim 21 ku-ru-un-nim da-aš-pa-am ši-ka-ar sa-tu-um 22 ka-ra-nam e-el-lu ka-ra-nam *mat* I-za-al-lam 23 *mat* Tu-'i-im-mu *mat* Ṣi-im-mi-ni *mat* Ḫi-il-bu-nim 24 *mat* 'A-ra-na-ba-nim *mat* Su-u-ḫa-ham 25 *mat* Bît-ku-ba-tim u *mat* Bi-ta-a-tim 26 ki-ma me-e na-a-ri la ni-bi-im 27 i-na *iṣu* paššuri *ilu* Marduk u *ilu* Ṣar-pa-ni-tum 28 bêlê-e-a lu u-da-aš-ša-am.

29 pa-pa-ḫa (4) šu-ba-at bí-lu-ti-šu 30 ḫuraṣi na-am-ra-am ša-al-la-ri-iš lu aš-ta-ak-ka-an 31 Ḳa-ḫi-li-sug ḫuraṣi u-ša-al-bi-iš-

(1) Notice the extraordinary omission of Nebo in this introduction.
(2) Regarded by Winckler as a Semitic ideogram, so also McGee.



[13] Oh Marduk, great lord, [15] behold [14] continually, [16] and enduring life, [17] abundance of posterity, [18] security of throne, [19] and a long reign [22] grant [21] as thy gift.

NEBUCHADNEZZAR IX

Col. I Nebuchadnezzar, the righteous king, [2] faithful shepherd who leads the peoples, [3] director of the regions belonging to Bel, Šamaš, and Marduk, [4] the contented, seeker after wisdom, regardful of life, [5] exalted one who wearies not, [6] caretaker of Esagila and Ezida, [7] son of Nabopolassar king of Babylon am I.

[8] When Marduk, the great lord, exalted me over the kingdoms of the land [10] and gave me many peoples to shepherd, [11] before Marduk, my divine creator, in fear I bowed; [12] to bear his yoke I bent my neck. [13] His numerous monthly offerings, [14] his pure free will? offerings, [15] I rendered greater than before.

[16] Each day [I caused to be offered unto him] one bull, sleek fat, and perfect, [17] many good libations [18] befitting the gods of Esagila and the gods of Babylon, [19] fish, birds, the *Šummu* and *Pila* (weeds of sweet incense), the best of the marshlands, [20] honey, cream, milk, good oil, [21] sesame wine, beer, liquor of the mountain lands, [22] pure wine, wine of the Izallam mountains, from the land of Tu'immu, Simmini, Hilbunim, [25] Arana-
[32] banim, Suḫam, [25] Bit-Kubatim, and Bitatim, [26] like waters of the river I caused to abound without measure [27] at the table of Marduk and Zarpanit my lords.

[29] The holy chamber where his royal presence abides [30] with bright gold like a shining wall I made, [31] Kahilisug with

---

(3) IR *Hi-Sa*, which is perhaps a mistake for *Hi-A*, ie. SUN = *ma'du*, etc.
(4) ie. *Ekua*.



ma [32] bîti a-na ilu Ṣar-pa-ni-tu bí-el-ti-ia [33] ku-uz-ba-am u-za-'a-in [34] E-zi-da šu-ba-at ilu šarri šar ilâni (1) šamê irṣitim [35] pa-pa-ḫa ilu Na-bi-um ša ki-ri-ib E-sag-ila [36] si-ip-pu-šu ši-ga-ru-šu u iṣu ḳanakki-šu [37] ḫuraṣi u-ša-al-bi-iš-ma [38] bîti ḳi-ma u-um lu ú-na-am-mi-ír. [39] E-temin-an-ki zi-ku-ra-at Ba-bi-lam ki [40] i-na ḫi-da-a-ti u ri-ša-a-ti e-pu-uš. [41] Ba-bi-lam ki ma-ḫa-az bêli ra-be-u ilu Marduk [42] Im-gu-ur-Bêl du-ur-šu ra-be-a-am [43] u-ša-ak-li-il. [44] i-na sippi (2) abullâni rêmê eri [45] e-iḳ-du-tim u šir-ruššê še-zu-zu-ú-ti uš-zi-iz [46] ḫi-ri-su aḫ-ri-e-ma šu-pu-ul me-e ak-šu-ud [47] ki-bi-ir-šu in kupri (3) u agurri [48] lu-ab-nim [49] ṣa-ra-ti ki-ib-ri ša dûri danni [50] ki-ma sa-tu-um la ut-ta-aš-šu [51] in kupri u agurri ú-še-bi-iš.

Col. II aš-šum ma-aṣ-a-ar-ti E-sag-ila du-un-nu-nim [2] li-im-nim u ša-ag-gi-šu [3] a-na Ba-bi-lam ki la sa-na-ga-am [4] ša ma-na-ma šarru ma-aḫ-ri-im la i-pu-šu [5] in ka-ma-at Ba-bi-lam ki dûri danni [6] ba-la-ar ṣît šamši Ba-bi-lam ki u-ša-as-ḫi-ir [7] ḫi-ri-su aḫ-ri-e-ma [8] ki-bi-ir-šu in kupri u agurri [9] u-za-aḳ-ki-ir ḫu-ur-sa-ni-iš. [10] i-ta-at Ba-bi-lam ki ši-bi-ik êpirê ra-be-u-tim [11] aš-ta-ap-pa-ak-šu [12] mi-li ka-aš-ša-am-me-e (4) ra-be-u-tim [13] ki-ma gi-bi-iš ti-a-am-tim u-ša-al-mi-iš (5) [14] ap-pa-ri-am lu-uš-ta-as-ḫi-ir-šu [15] a-na ša-ṭa (6) na-bi-iš-ti ni-šim Ba-bi-lam ki ba- (7) nim [16] i-na ma-ḫa-az mâti Šu-me-ír u Ak-ka-di-im [17] šu-um-šum u-ša-te-ir. [18] E-zi-da bîti ki-i-nim in Ba-ar-zi-pa [19] e-eš-ši-iš e-pu-uš e-ri-nim ṣu-lu-li-šu [20] ḫuraṣi na-am-ra-am u-ša-al-bi-iš [21] in ḫuraṣi kaspi abnê ne-se-iḳ-tim [22] e-ra-a iṣu *Mis-gan-na* e-ri-nim [23] u-za-'a-in ši-ki-in-šu. ilu Na-bi-um u ilu Na-na-a [24] in ḫi-da-a-ti u ri-ša-a-ti [25] šu-ba-at tu-ub li-ib-bi ki-ír-ba-šu u-še-ši-ib [26] ša u-um išt-en alpu il-e ma-ra-a alpu šuklulu

---

(1) Id. *Dim-me-ir.*
(2) Id. *Zag-Gab.*
(3) IR *A-Zar-Te-Du-A* to be corrected to *A-Sir-Ud-Du-A* ie. *esir-ê-a.*
(4) Apparently a compound of *kaššad-mû.*
(5) III¹ of למה with suffix *šu.*

gold I clothed. [32] A temple unto Zarpanit, my lady, [33] I adorned in great splendor. [34] As to Ézida, the temple of the divine king, king of the gods of heaven and earth, [35] the holy chamber of Nebo in Esagila, [36] its doorsills, its bars and its valves [37] I covered with gold. The temple like the daylight I made to shine.

[39] E-temin-anki, *zikkurat* of Babylon, [40] in joyful gladness I built. [41] As to Babylon, the city of the great lord Marduk, Imgur-Bêl, its great wall, I finished. [44] Upon the thresholds of the great gates mighty bulls of bronze and terrible serpents standing upright I placed. [46] Its moat I dug and reached the water level; [47] therein I built with mortar and burnt brick. [49] Wells? in the great wall, [50] which like a mountain can not be moved, [51] I made with mortar and burnt brick.

Col. II [1] In order to strengthen the defenses of Esagila, [2] that the evil and the wicked might not oppress Babylon, [4] that which no king had done before me [I did in that] at the outskirt of Babylon to the west of Babylon I put about a great wall. [7] It moat I dug [8] and its inner moat-wall with mortar and brick I raised mountain high. [10] About the sides of Babylon great banks of dirt I heaped up. [12] Great floods of destroying waters [13] like the great waves of the sea I made flow about it; [14] with a marsh I surrounded it. [15] To gladden the course of life of the people of Babylon [16] among the cities of Šumer and Akkad [17] I rendered its name eminent.

[18] Ezida, the faithful temple, in Borsa [19] I rebuilt; the cedars of its roof with shining gold I clothed. [21] With gold, silver, jewels, bronze, *Miskanna*-wood, and cedars [23] I adorned its structure. Nebo and Nana [24] with joy and gladnss [25] I caused to abide in the dwelling that brings peace to the heart. [26] For

(6) Passage doubtful; *šaṭa* or *šada* is here derived from שוט, syn. of *šadâdu*, lead, drive.

(7) *ba* conjecture for *là*, derived here from בנה, to brighten, and construed as inf. obj. of *a-na*. McGee *aš-ku-nim* (num?); cf. Wadi Brissa B 6^{75}.



[27] 16 pa-si-il-lum (1) bi-it-ru-tim [28] ga-du-um ša ilâni Ba-ar-zi-pa ^{ki} [29] i-si-iḫ nu-ú-nim iṣ-ṣu-ru-um ^{šam} šu-um-mu [30] bi-la-a se-ma-at ap-pa-ri-im [31] da-aš-pa-am se-ra-aš ku-ru-un-nim [32] ši-ka-ar sa-tu-um ka-ra-nim e-lu-lam [33] di-iš-pa ḫi-me-tim ši-iz-ba-am *U-Ul* (2) ša-am-nim [34] ^{iṣu} paššura ^{ilu} Na-bi-um u ^{ilu} Na-na-a bêl-e-a [35] e-li ša pa-nim u-da-aḫ-ḫi-id.

[36] ša u-um 8 immêrê gi-ni-e ^{ilu} Nergal [37] ^{ilu} La-az ilâni ša E-šid-lam u Kutha^{ki} u-ki-in [38] sa-ta-tu-uk ilâni rabûti uš-pa-ar-zi-iḫ-ma (3) [39] e-li gi-ni-e la-be-ri gi-na-a u-ša-te-ir. [40] E-bar-ra ša Sippara a-na ^{ilu} Šamaš u ^{ilu} Ai [41] bi-e-li-e-a e-eš-ši-iš e-pu-uš [42] E-bar-ra ša La-ar-sa-am ^{ki} a-na ^{ilu} Šamaš u Ai [43] bêlê-e-a e-eš-ši-iš e-pu-uš. [44] E-ḳiš-šir-gal ša Ur ^{ki} a-na ^{ilu} Sin [45] na-ra-am šar-ru-ti-ia e-eš-ši-iš e-pu-uš [46] E-idè-Anim ša Dil-bat ^{ki} a-na ^{ilu} Anim [47] bèli-ia e-eš-ši-iš e-pu-uš [48] E-dur-gi-na maḫazi Ba-as a-na ^{ilu} Bel-ṣar-bi [49] bêli-ia e-eš-ši-iš e-pu-uš [50] se-ma-a-ti ri-eš-ta-a-ti [51] bil-lu-di-e ḳu-ud-mu-ú-tim [52] ša ^{ilu} Nana Unug bi-e-li-it Unug e-el-li-tim [53] u-te-ir aš-ru-uš-šu-un.

[54] a-na Unug še-e-du-u-šu [55] a-na E-an-na la-ma-sa-ša da-mi-iḳ-tim u-te-ir. [56] te-me-en-na E-an-na la-be-ri [57] a-ḫi-iṭ ab-ri-e-ma [58] e-li te-me-en-ni-ša la-be-ri [59] ú-ki-in uš-šu-ša. [60] ^{ilu} Na-bi-um-kudu-ur-ri-ú-šu-ur [Col. III] iš-ša-ak-ku zi-i-ri [2] za-ni-in ma-ḫa-az ilâni rabûti a-na-ku. [3] a-na E-sag-ila u E-zi-da [4] ka-ak-da-a ka-ia-na-ak [5] a-aš-ra-at ^{ilu} Na-bi-um u ^{ilu} Marduk bi-e-li-e-a [6] aš-te-ni-'i-a ka-ia-nam [7] i-se-na-a-ti-šu-nu da-am-ga-a-tim [8] a-ki-šu-nu ra-be-tim [9] in alpê ellûtim pa-ag-lu-ti [10] alpê šuklulê [11] su-lu-ḫi-e da-am-ḳu (4) -tim [12] im-mi-ir mi-ir (5) gu-uk-ka-al-lam (6) [13] ^{šam} šu-um-mu bi-e-la-a nu-u-nim iṣ-ṣu-ru-um [14] se-

---

(1) *pasillu* = *kirri mi-ri*; cf. Wadi Br. 7[6].

(2) Winckler, after parallel passage, *dumuk*, cf. I 20. Probably a Semitic ideogram after *ellu*, « bright, pure ».

(3) Quadriliteral root פרזח. M. Arnold, Concise Dict., derives from the Ar. faṣaḥa = « appear in full glory »; Perhaps a late Aramaic word.

(4) IR. *ma* corrected to *ku* by Winckler.

(5) Probably, as Delitzsch suggests (H. W. article *immêru*), this writing is an

each day one bull, sleek, fat, and perfect,

[27] and sixteen well-fed goats [28] as is fitting for the gods of Borsa, [29] an *isiḥ* of fish, birds, sweet weeds of incense, the *Summa* and *Pila* weed, best produce of the marsh lands, [31] beer, *siraš*, grape wine, [32] liquor from the mountain lands, pure wine, [33] honey, butter, pure milk, and oil. [34] The table of Nebo and Nana my lords [35] I rendered more bountiful than before.

[36] For each day eight sheep as the regular offering of Nergal [37] and Laz, the gods of Ešidlam and Kutha, I fixed : [38] the offerings of the great gods I increased [39] and rendered the regular offerings greater than before.

[40] Ebarra, of Sippar, for Šamaš and Malkat, my lords, I made new. [42] Ebarra, of Larsa, for Šamaš and Malkat, my lords, I made new. [44] E-ḳiššir-gal, of Ur, for Sin, who favors my reign, I made new. [46] E-ide-Anim, of Dilbat, for Anu, my lord I made new. [48] E-tur-gina, of Bas, for Šar-ṣabatu, my lord, I made new. [50] The ancient magnificence, [51] the institutions of old, [52] of the Erech-Nana, goddess of Erech, the radiant one, [53] I restored to their normal condition. [54] Unto Erech its *šêdu*, unto Eanna its *lamassu*, their propitious jins, I restored. [56] The ancient temple-base of Eanna [57] I found and beheld, [58] and upon the ancient base [59] I fixed its foundation. [60] Nebuchadnezzar,

Col. III [1] the high and mighty one, [2] caretaker of the cities of the mighty gods am I. [3] Towards Esagila and Ezida [4] I am ever faithful. [5] For the holy places of Nebo and Marduk I have faithful consideration. [7] At their sacred feasts, [8] their great New Year's festival, [9] with sleek, fat bulls, [10] perfect bulls, [11] good *zuluhé*, [12] male lambs [13] sweet smelling *Šummu* and *Pila*

---

imitation of Sumerian plurals like DA-LUM-LUM (3^{25}), SIR-RUS-RUS (passim). Semitic imitations of Sumerian forms are frequent in these inscrs; cf. *Il* for *ellu*, *Da-ir* for *dâru*.

(6) A loan word from *guḳḳal*, Br. 10703. The original Sumerian was probably GU-ḲAL, ie. « great he-sheep » and then written with LU. The word here means *male lambs*.



ma-at ap-pa-ri-im 15 ti-bi-ik se-ra-aš la ne-bi ma-mi-iš ka-ra-nam 16 ša-at-ti-ša-am in nu-uḫ-ši u ḫegallê 17 in ma-ḫa-ri-šu-nu e-te-it-ti-iḳ.

18 ṇi-šim ra-âp-ša-a-tim ša *ilu* Marduk bi-e-la 19 u-ma-al-lu-ú ḳa-tu-ú-a 20 a-na Ba-bi-lam *ki* u-ka-an-ni-iš 21 bi-la-at mâtâti bi-ši-it sa-tu-um 22 ḫi-ṣib ta-ma (1) -a-tim ki-ir-ba-šu am-ḫu-ur 23 a-na ṣi-il-li-šu da-ri-i 24 ku-ul-la-at ni-šim ṭa-bi-iš u-pa-aḫ-ḫi-ir 25 ur-ri-e (2) še-im dannutim 26 la ne-bi aš-ta-pa-ak-šu

27 ì-nu-šu ê-kal mu-ša-ab šar-ru-ti-ia 28 ma-ar-ka-as (3) ni-šim ra-be-a-tim 29 šu-ba-at ri-ša-a-ti u ḫi-da-a-tim 30 a-šar ka-ad-ru-tim (4) uk-ta-an-na-šu 31 i-na Ba-bi-lam *ki* e-eš-ši-iš e-pu-uš 32 in kigal-lam ri-eš-ti-im 33 in i-ra-at ir-zi-tim ra-pa-aš-tim 34 in kupri u agurri 35 ú-ša-ar-ši-id te-me-en-ša 36 e-ri-nim dannû-tim ul-tu La-ab-na-nim ki-iš-tim 37 e-el-li-tim a-na su-ul-li-ša lu ú-be-lam 38 dûra danna in kupri u agurri 40 u-ša-as-ḫi-ir-šu 41 pa-ra-as šar-ru-ti šu-lu-uḫ bí-lu-tim 42 i-na li-ib-bi-ša u-ša-pa-am.

43 aš-ši ga-ta u-sa-al-la-a bêl bêlê 44 a-na *ilu* Marduk ri-mi-ni-i il-li-ku su-pu-u-a 45 bêl mâtâti *ilu* Marduk 46 ši-mi ṣi-it bi-ia 47 bîta e-pu-šu la-la-ša lu-uš-bi-am 48 i-na-Ba-bi-lam *ki* in ki-ir-bi-šu 49 ši-bu-tu lu uk-šu-ud 50 lu-uš-ba-a li-it-tu-ti 51 ša šar-râni ki-ib-ra-a-tim 52 ša ka-la te-ne-še-e-tim 53 bi-la-su-nu 54 ka-bi-it-ti 55 lu-um-ḫu-ur ki-ri-ib-ša 56 li-bu-u-a 57 i-na ki-ir-bi-ša 58 a-na da-ir-a-tim 59 ṣal-ma- (5) at ga-ga-dam li-bi-e-lu.

---

(1) IR *aš*.
(2) ורה to bear; hence *urrû*, « quantity ».
(3) Cf. **14**, 2².

weeds, fish, birds, [14] the best produce of the marsh lands, [15] streams of *siras* without measure, and wine like water, [16] yearly, in abundance and plenty, [17] before them I went.

[18] The numerous peoples which Marduk my lord [19] gave unto my hand [20] I subdued under the sway of Babylon. [21] The produce of the lands, the products of the mountains, [22] the bountiful wealth of the sea within her I gathered. [23] Under her everlasting shadow [24] I gathered all men in peace. [25] Great quantities of grain [26] beyond measure I stored up for her.

[27] At that time the palace, my royal abode, binding bar of mighty peoples, abode of joy and happiness, [30] where I compelled tribute to be brought, [31] I rebuilt in Babylon. [32] Upon the ancient abyss, [33] upon the bosom of the wide world, [34] with mortar and brick I laid its foundation. [36] Great cedars I brought from Lebanon, the beautiful forest to roof it. [38] A great wall of mortar and burnt brick I threw about it. [41] My royal decisions, my imperial commands, [42] I caused to go forth from it.

[43] I raised my hand and prayed unto the lord of lords, [44] unto Marduk, the merciful, my prayer went up : [45] « Oh lord of lands, divine Marduk, [46] hear the utterance of my mouth; [47] of the house that I have built may I enjoy the magnificence; [48] at Babylon within it [49] may I attain unto gray old age, [50] may I enjoy posterity; [55] within it may I receive [54] the heavy [53] tribute [51] of the kings of all regions [52] and of all peoples. [57] Within it [56] may my descendants [58] forever [59] rule the dark headed peoples. »

(4) *kadrûtu* the abstract derivative of *kudurru* = « slavery ».
(5) IR, *ba*.

NEBUCHADNEZZAR X

Col. I [ilu] Na-bi-um-ku-du-ur-ri-u-ṣu-ur šar Bâb-ili [ki] [2] aš-ri ka-an-šu mu-ut-ni-en-nu-ú [3] pa-li-iḫ bêl bêlê [4] za-ni-in (1) E-sag-ila u E-zi-da [5] aplu ki-i-ni ša [ilu] Nabu-aplu-u-ṣur [6] šar Bâb-ili [ki] a-na-ku.

[7] ì-nu-[um] [ilu] Marduk bêlu ra-bu- ú [8] mûdû ilâni mu-uš- (2) -ta-ar- (3) -ḫu [9] ma-a-ti u ni-ši (4) [10] a-na (5) ri-'i-u-ti id-di-na [11] i-na (6) u-mi-šu E-bar-ra [12] bît [ilu] Šamaš ša ki-ri-ib Larsâ [ki] [13] ša iš-tu umu (7) ru-ḳu-u-ti [14] i-mu-ú ti-la-ni-iš [15] ki-ir- (8) bu-uš-šu ba-aṣ-ṣa (9) iš-ša-ap- (10) ku-ma [16] la [u-] ud-da-a u-ṣu-ra-a-ti [17] i-na pa-li-e-a bêlu ra-bu-u [ilu] Marduk [18] a-na biti šu-a-ti [19] [i]-ir-ta-šu sa-li-mu. [20] šârê irbitti ú-ša-at- (11) ba-am-ma [21] epirê ki-ir- (12)-bi-šu is-su-uḫ-ma [22] in-nam-ra u-ṣu-ra-a-ti [23] ia-a-ti [ilu] Nabu-ku-dur-ri-ú-ṣur šar Bâb-ili [ki] [24] ri-e-šu pa-li-iḫ-šu [25] a-na e-bi-šu (13) bîti šu-a-ti [Col. II] ra-bi-iš u-ma-'-ir-an-ni [2] te-me-en-šu la-bi-ri [3] a-ḫi-iṭ ab-ri-e-ma [4] e-li te-me-en-ni-šu la-bi-ri [5] epirê el-lu-ti am-ḳu-uḳ [6] u-ki-in li-ib-na-as-sa [7] E-bar-ra bîti ki-i-ni [8] šu-ba-at [ilu] Šamaš bi-ili-ia [9] a-na [ilu] Šamaš a-ši-ib E-bar-ra [10] ša ki-ri-ib Larsa [ki] bêlu ra-bu-ú bêli-ia lu e-pu-uš. [12] [ilu] Šamaš bêlu ra-bu-u [13] a-na E-bar-ra šu-bat bí-lu-ti-ka [14] i-na ḫi-da-a-ti u ri-ša-a-ti [15] i-na e-ri-bi-ka [16] li-bi- (14) it ga- (15) ti-ia dam-ga- (16) -a-tim (17) [17] ḫa-di-iš na-ap-li-is-ma [18] ba-la-aṭ (18) umê (19) ru-ḳu-u-ti [19]

(1) Var. *nin*.
(2) Var. *muš*.
(3) Var. *tar*.
(4) Var. *Kalama* pl.
(5) Var. *Diš*.
(6) Var *nu*.
(7) Vars. *umi* + *ûm*.
(8) Var. *kir*.
(9) Var. *ṣi*.
(10) Var. *šap*.

NEBUCHADNEZZAR X

Col. I Nebuchadnezzar, king of Babylon, [2] meek and humble, prayerful one, [3] fearer of the lord of lords, [4] caretaker of Esagila and Ezida, [5] legitimate son of Nabopolassar, [6] king of Babylon, am I.

[7] When Marduk great lord [8] wise one of the gods, the hero, [9] land and peoples [10] gave unto me that I might be their shepherd, in those days as to Ebarra, [12] temple of Šamaš in Larsa, [13] which since the ancient days [14] was like debris [15] and within which the supporting walls were fallen [16] and whose courts were not known, [17] in the years of my reign the heart of great lord Marduk [19] showed favor [18] unto that temple. [20] The four winds he caused to come [21] and the dirt in it he removed. [22] The courts were seen. [23] Me, Nebuchadnezzar, the king of Babylon, [24] his shepherd, his worshipper [25] to build that temple

Col. II [1] he sent in his greatness. [2] Its old base [3] I found, I saw. [4] Upon its old base [5] I put clean dirt, [6] I established its foundation-bricks. [7] Ebarra, the faithful house, [8] dwelling of Šamaš my lord, [9] unto Šamaš, dweller in Ebarra, [10] which is in Larsa, [11] unto the great lord, my lord, verily I made. [12] Oh Šamaš, great lord, [13] unto Ebarra, dwelling place of thy lordship, [14] in joy and gladness [15] when thou enterest, [16] the

(11) Var. *šat*.
(12) Var. *kir*.
(13) Var. *biš*.
(14) Var. *pi*.
(15) Var. *ḳa*.
(16) Var. *ḳa*.
(17) Var. *ti*.
(18) Var. *tu*.
(19) Var. *û-mi*.

ku-un-nu kussî [20] la-ba-ar (1) pa-li-e-a [21] li-iš-ša- (2) ki-in (3) ša-ap- (4) tu-uk- (5)-ka [22] si-ip-pi (6) ši-ga-ri mi-di-lu (7) dalâti [23] ša E-bar-ra [24] dam-ga (8) -tu-ú-a [25] la na-pa-ar (9) -ka-a [26] li-iz-ku-ru ma-ḫa-ar-ka.

NEBUCHADNEZZAR XI

Col I [ilu] Na-bi-um-ku-du-ur-ri-ú-ṣu-ur šar Bâb-ili[ki] [2] ri-ê-a- (10) um (11) ki-i-nim i-tu-ut ku-un li-ib-bi [ilu] Marduk [3] iš-ša-ak-ku ṣi-i-ri na-ra-am [ilu] Na-bi-um [4] mu-da-a e-im-ga ša a-na al-ka-ka-a-at ilâni rabûti [5] ba-ša-a u-zu-na-a-šu [6] ša-ak-ka-na-ku la a-ne-ḫa za-ni-in E-sag-ila [7] u E-zi-da [8] aplu a-ša-ri-du ša [ilu] Na-bi-um-aplu-u-ṣu-ur [9] šar Bâb-ili [ki] a-na-ku

[10] ì-nu-um [ilu] Marduk bí-ili ra-be-u [11] ki-ni-iš ib-na-an-ni-ma [12] za-ni-nu-ut-su e-bi-šu u-ma-'-ir-an-ni [13] [ilu] Na-bi-um pa-ḳi-id ki-iš-ša-at ša-mi-e u ir-ṣi-tim [14] ḫaṭṭu (12) i-ša-ar-tim ú-ša-at-mi-iḫ ga-tu-u-a [15] Esagila êkal ša-mi-e u ir-ṣi-tim [16] šu-ba-at [ilu] bêl ilâni [ilu] Marduk [17] E-ku-a pa-pa-ḫa bi-e-lu-ti-šu [18] ḫuraṣi na-am-ri ša-al-la-ri-iš aš-tak (13) -ka-an [19] E-zi-da e-eš-ši-iš e-pu-uš-ma [20] i-na kaspi ḫuraṣi ni-se-ik-tim ab-nam (14) [21] e-ra-a [isu] *Mis-má-gan-na* erini [22] u-ša-ak-li-il ši-bi-ir-šu [23] E (15) -temin-an-ki zi-ku-ra-at Bâb-ili [ki] [24] e-pu-uš u-ša-ak-li-il-ma [25] i-na a-gur-ri [aban] ukni e-il-li-tim [26] u-ul-la-a ri-e-ši (16) -ša [27] ì-nu-mi-šu

---

(1) Var. ri.
(2) Var. *šá*.
(3) Var. *kin*.
(4) Var. *šap*.
(5) Var. *tuk*.
(6) Var. *pa*.
(7) Var. *li*.
(8) Var. *ḳa*.

work of my pious hands look gladly upon. [18] Life of long days, [19] security of throne, [20] a long reign, [21] may these be the decree which is spoken by thy tongue. [22] Thresholds, door, posts, door-locks, valves of the doors [23] of Ebarra, [26] may they unceasingly recall my pious deeds to memory before thee.

NEBUCHADNEZZAR XI

Col. I Nebuchadnezzar, king of Babylon, [2] faithful shepherd, the darling and the satisfaction of the heart of Marduk, [3] grand prince, beloved of Nebo, [4] wise and knowing one, whose ears are ever attentive to the orders of the great gods, [6] the restless official, caretaker of Esagila and Ezida, [8] first-born son of Nabopolassar, [9] king of Babylon, am I.

[10] When Marduk, my great lord, [11] in faithfulness made me, [12] he sent me to care for his work. [13] Nebo, who watches over the hosts of heaven and earth, [14] caused my hand to seize a sceptre of justice. [15] Esagila, palace of heaven and earth, [16] dwelling-place of the lord of the gods Marduk, [17] and Ekua, the holy chamber of his sovereign power, [18] with shining gold I made like a walled room. [19] Ezida I repaired, [20] and with gold and silver and precious stones I built. [21] With bronze and *Mismagan*-wood and cedar [22] I completed its work entrusted to me. [23] Eteminanki, the *zikkurat* of Babylon, [24] I made and

(9) Var. *par*.
(10) Omitted by B.
(11) Om. by C.
(12) Id. *Iṣ-Ša-Pa*.
(13) Var. *ta-ak*, B.
(14) Var. B, *nim*.
(15) B, Ê.
(16) Var. B + C *ša-a*.

Ê-taš-imin-an-ki zi-ku-ra-at Bar-sip *ki* [28] ša šarru ma-aḫ-ri i-pu-šu-ma [29] 42 ammati u-za-aḳ-ḳi-ru-ma [30] la u-ul-la-a ri-e-ša-a-ša [31] ul-tu ûm ri-e-ḳu-tim in-na-mu-ú-ma [32] la šu-te-šu-ru mu-ṣi-e mi-e-ša

Col. II zu-un-nim u ra-a-du [2] u- na-as-su-ú li-bi-it-tu-ša [3] a-gu-ur- (1) ri ta-aḫ- (2) lu-up-ti-ša up-ta-aṭ-ṭi-ir-ma [4] li-bi-it-ti ku-um-mi-ša iš-ša-pi-ik ti-la-ni-iš [5] a-na e-bi-ši-ša bi-ili ra-be-u *ilu* Marduk [6] u-ša-ad-ka-an-ni li-ib-ba [7] a-ša-ar-ša la e-ni-ma la u-na-ak-ki-ir te-me-en-ša [8] i-na arḫi ša-al-mu i-na ûmi milgari (3) [9] li-bi-it-ti ku-um-mi-ša u a-gur-ri ta-aḫ-lu-up-ti-ša [10] ap-ta-a-ti e-ik-ši-ir-ma [11] mi-ki-it-ta-ša u (4) -uš-zi-iz-ma (5) [12] ši-ṭi-ir šu-mi-ia [13] i-na ki-li (6) -ri ap-ta-a-ti-ša aš-ku-un [14] a-na e-bi-ši-ša [15] u u-ul-lu-ú ri-e-ši-ša ga-ta aš-ku-un (7) * [16] *ilu* Na-bi-um aplu (8) ki-i-nim su-uk-ka-lam ṣi-i-ri

[17] ši-it-lu-ṭu na-ra-am *ilu* Marduk [18] e-ip-še-tu-ú-a a-na da-mi-iḳ-tim ḫa-di-iš [19] na-ap-li-is [20] ba-la-ṭam da-ír-a še-bi-e li-it-tu-u-tim [21] ku-un kussî la-ba-ri pa-li-e šu-um-ku-tu na-ki-ri [22] ka-ša-dam mâti ai-bi a-na ši-ri-iḳ-tim šu-ur-ḳa-am [23] i-na le-'i-ka † ki-i-nim mu-ki-in pu-lu-uk [24] ša-me-e u ir-ṣi-tim [25] i-be a-ra-ḳu ûmi-ia šu-du-ur li-it-tu-u-tim. [26] ma-ḫa-ar *ilu* Marduk šar ša-mi-e u ir-ṣi-tim [27] a-bi a-li-di-ka e-ip-še-tu-ú-a šu-um-gi-ri

(1) B *gur*.
(2) Omitted by A.
(3) Id. *Sêg-ga*.
(4) Om. by B.
(5) Lines 12 + 13 om. by B.
(6) IR *li;* Ball *tir;* also McGee; Delitzsch, and Arnold in their dictionaries *kitirru*.
(7) B *aš-ku-um-ma*.
(8) B ap-lam.
* HERE B HAS [a] *ki-ma la-bi-ri-im-ma* [b] *e-eš-ši-iš ab-ni-šu-ma* [c] *ki-ma ša ûm ul-lu-ti* [d] *u-ul-la-a ri-e-ša-a-ša*.

completed. [25] With burnt brick and shining jewels [26] I raised its head.

[27] Now at that time E-taš-imin-anki, *zikkurat* of Borsa, [28] which a former king had made [29] and erected for forty two cubits, [30] but whose top he did not raise, [31] since ancient days was fallen in ruins, [32] and the channels to carry off its water were not in working order.

Col. II [1-2] Its bricks the rains and storms had beaten into ruins; [3] the burnt bricks of its outside covering were destroyed; [4] the bricks of its chambers were crumbled into debris. [5] To restore it my lord Marduk [6] put into my heart. [7] Its location I changed not and its base I altered not. [8] In a fortunate month, on a day of good luck, [9] with the bricks of its temple structure and the stones of its outer wall [10] the stages I fixed: [11] its ruins I made to arise: [12] the inscription of my name [13] in the corner of its stages I placed.

[14] To build it [15] and to raise its top I prayed ** : [16] « Oh Nebo faithful son, grand official messenger,

[17] oh triumphant one, beloved of Marduk, [18-19] joyfully behold with favor my works, [20] eternal life, abundance of posterity, [21] security of throne, a long reign, the slaughter of my foes, [22] and the conquest of the land of my enemies grant as a gift. [23] Upon thine unerring tablet which fixes the survey of [24] heaven and earth [25] decree me length of days, write me posterity. [26] Before Marduk, king of heaven and earth, [27] the father

---

† *Id. iṣu Li-ḫu-si-um. iṣu Li means burāšu « cypress ».* Um *is doubtless a confusion with* Dup, *tablet; Hu-si = kiššatu.* Hu-si-Um *or rather* Hu-si-Dup *means* « all kinds of writing » *just as* Šar-ra-Na, Stéle of Vultures 2[3], *means « all kinds of inscriptions ». In the early period Na, stone, was the sign for « letters », but later, when clay came to be substituted for stone, Dup, « clay tablet » takes its place for this purpose. Here the tablet of fate is apparently of the sacred tree, the cypress, and our ideogram means « cypress wood of all knowledge ». It is Nebo who held this sacred tablet and who sat in the hall of fate Dul-azag; see Introduction.*

** [a] As it was in the days of old [b] anew I made it, [c] as in the days of long ago, [d] I raised its top », These lines interrupt the prayer and belong after line 13.

28 ki-bi (1) du-um-ḳu-ú-a 29 *ilu* Na-bi-um-ku-du-ur-ri-ú-ṣu-ur 30 lu šarru za-ni-na-an 31 li-iš-ša-ki-in i-na pi-i-ka

NEBUCHADNEZZAR XII

Col. I *ilu* Nabû-ku-dur-ru (2) -ú-ṣu-ur (3) 2 šar mi-ša-ri-im 3 ä-aš-ru ša-aḫ-tu 4 ša pa-la-aḫ ilâni (4) mu-du-u 5 ra-'-im ki-it-ti 6 u mi-ša-ri-im 7 mu-uš-te-' (5) -ú ba-la-ṭam 8 mu-ša-aš-ki-in 9 i-na bi-i ni-ši-im 10 bu-lu-uḫ-ti ilâni rabûti 11 mu-uš-te-ši-ir eš-ri-it ilâni (6) 12 za-ni-in E-sag-ila 13 u E-zi-da 14 aplu ki-i-nim 15 ša *ilu* Nabu-aplu-ú-ṣu-ur (7) 16 šar Bâb-ili *ki* a-na-ku

17 ì-nu *ilu* Marduk 18 be-ili ra-be-u 19 a-na be-lu-ut mâti 20 iš-ša-an-ni-ma 21 a-na za-ni-nu-ti ma-ḫa-za 22 u ud-du-uš eš-ri-e-ti-šu (8) 23 šu-ma ṣi-ra-am 24 ib-bé (9) -u 25 ì-nu-mi-šu 26 E-bar-ra bît *ilu* Šamaš 26 ša ki-ri-ib Sippara *ki* 27 ša ú-ul-la-nu-a na-du- (10) ú [Col. II] e-mu-u ti-ša-ri-iš 2 *ilu* Šamaš be-ili ra-bi-u 3 a-na ma-na-ma šarri ma-aḫ-ri-im 4 la im-gu-ru-ma 5 la iḳ-bi-ú e-bi-šu 6 ia-ši a-ra-az-za (11) 7 e-im-ḳu mu-ut-nin (12) -nu-u 8 pa-li-iḫ i-lu-ti-šu 9 a-na e-bi-eš eš-ri-e-ti (13) 10 li-ib-ba-am ti-iṣ-mu-ur-ma 11 u-ga-a-am ša-aš-ši 12 aš-ši ga-ti 13 u-sa-ap-pa ša-aš-ši 14 a-na e-bi-eš bît E-bar-ra 15 ut-ni-en-šu um-ma 16 *ilu* Šamaš be-ili ra-be-ú 17 ni-iš ga-ti-ia im-ḫu-ur-ma (14) 18 iš-ma-a su-pi-e-a 19 a-na e-bi-eš bîti šu-a-ti 20 pi-ši-ri (15) ka-la *ilu* Šamaš 21 *ilu* Rammanu u *ilu* Mar-

---

(1) Var *be*.
(2) Var D *ri*.
(3) Var. A. *ṣur*.
(4) *Ni-Ni*.
(5) Var, D *mu-uš-te-mu-u* with *m* for *w*. Cf. *m* displacing *w* Nab. l. II 49.
(6) *Ni-Ni*.
(7) Var. A *ṣur*.
(8) *šu* omitted by A. Band D.
(9) Var. A *bi*, D *bu*.

thy begetter, make my deeds appear favorable. [28] Speak of my piety; [29] « Nebuchadnezar [30] truly is a king who cares for the gods » [31] be ever in thy mouth.

NEBUCHADNEZZAR XII

Col. I Nebuchadnezzar [2] the just king, [3] meek and humble, [4] who has learned to fear the gods, [5] lover of faithfulness [6] and justice, [7] regardful of life, [8] who causes to exist [9] in the mouths of men [10] the fear of the great gods, [11] who keeps in order the temples of the gods, [12] caretaker of E-sag-ila [13] and Ezida, [14] legitimate son [15] of Nabopolassar, [16] king of Babylon am I.

[17] When Marduk, [18] my great lord, [20] had exalted me [19] to the lordship of the land [21] and for caring for the city [22] and rebuilding its sacred places [23]-[24] had called me by a significant name, [25] at that time Ebḫarra, the temple of Šamaš, [26] which is in Sippar, [27] and which was fallen in ruin long before my time,

Col. II [1] had become as a heap of rubbish. [2] Šamaš, the great lord, [3] to no king before me [4] was favorable, [5] and commanded none of them to build it. [6] But as for me his servant, [7] the wise and pious one, [8] who reveres his divinity, [10] my heart planned [9] to build that temple [11] and I worshipped before Šamaš. [12] I lifted up my hand, [13] I implored Šamaš [14] that I might build Ebarra. [15] I prayed thus : « [16] Oh Šamaš, my great

(10) So O'Connor, Ball gives A, *mê* ie. *Pi*, and B + D *mu*; the sign is doubtless *me*, and the form the perm, of *namû*: also McGee.

(11) for *arad-ša* (ie. *šu* !)

(12) A *ni-en* (B + D?)

(13) Var. *bîti šu-a-ti*.

(14) *Imḫur* and *išma* are apparently jussive forms. Winckler regards them as mistakes for the imperative : cf. KB III, 2, p. 65 note *. but cf. III[15], *i-si-iḳ*.

(15) A *a-ar-ka-at* [B + D ?]



duk [22] ap-ru-us-ma [23] *ilu* Šamaš *ilu* Rammanu u *ilu* Marduk [24] ša e-bi-eš bît E-bar-ra [25] an-nim ki-i-nim [26] u-ša-aš-ki-nu-um (1)

[27] i-na te-ir-ti-ia. [28] a-na *ilu* Šamši be-ili [29] da-ia-nu ṣi-i-ru-um [30] ša ša-mê (2) -e u ir-zi-ti [31] ḳar-ra-du (3) ra-be-u [32] id-lu ka-ab-tu [33] be-ili mu-uš-te-ši-ir [34] pu-ru-us-si- (4) e (5) ki-it-ti [35] be-ili ra-be-ú be-ili-ia [36] bît-su E-bar-ra [37] ša ki-ri-ib Sippara [38] i-na ḫi-da-a-ti [39] u ri-ša-a-ti (6) [40] lu e-bu-uš. [41] *ilu* Šamšu be-ili ra-be-ú [42] a-na E-bar-ra bîti-ka nam-ru (7) [43] ḫa-di-iš i-na e-ri-bi-ka [Col. III] (8) li-bi-it ga-ti-ia šu-ḳu-ru [2] ki-ni-iš na-ap-li-is-ma [3] dam-ga-tu-u-a li-iš-ša-ak-na [4] ša-ap-tu-uk-ka [5] i-na ki-bi-ti-ka ki-it-ti [6] lu-uš-ba-a-'- (9) li-it-tu-ti [7] ba-la-ṭam ana (10) ûm ru-ḳu-u-ti [8] ku-un kussî lu ši-ri-iḳ-tu-um-ma [9] li-ri-ḳu li-iš-te-li-pu [10] pa-lu-u-a (11) a-na da-ir-a-ti (12) [11] *ḫaṭṭi* (13) i-ša-ar (14)- ti [12] ri-e-u-ti ṭa-ab-ti [13] ši-bi-ir-ri ki-i-nim [14] mu-ša-li-im ni-ši (15) [15] lu i-si-iḳ (16) šar-ru-ti-ia [16] a-na da-ír-a-ti [17] i-na kakkê iz-zu-ti [18] te-bu-ti ta-ḫa-za [19] lu zu-lu-ul um-ma-ni-ia [20] *ilu* Šamšu at-ta-ma (17) [21] i-na di-i-nim ú bi-i-ri [22] i-ša-ri-iš a-pa-la-an-ni (18) [23] i-na a-ma-ti-ka [24] el-li-ti [25] ša la šu-pi (19) -e-lam [26] lu ti- (20) bu-u lu za-aḳ-tu [27] kakku-u-a kakkê [29] na-ki-ri-im [30] li-mi-e-su

---

(1) D *ušaškin*.
(2) Reading of C by O'Connor doubtful : A, B, D, *Pi*, ie. *mê*.
(3) D *da*.
(4) Omitted by A.
(5) Omitted by D.
(6) Var. A *tim*.
(7) D *ri*.
(8) All four cylinders divide the columns here.
(9) Breathing omitted on A.
(10) Omitted from Ball's copy of A.

lord, [17] receive my supplication [18] and hear my petition ». [19] In regard to building that temple [20] I consulted all the hidden advice of Samas, Ramman, and Marduk, [23] and Šamaš, Ramman, and Marduk [26], [25], [27] established a favorable and reliable answer in their oracle for me, [24] that I should build Ebarra.

[28] Unto Šamaš, my lord, [29] mighty judge [30] of heaven and earth, [31] great hero, [32] strong warrior, [33] my lord who makes successful [34] faithful decisions, [35] the great lord, my lord, [38], [39] in joy and gladness [40] I build [36] his temple Ebarra [37] in Sippar.

[41] Oh Šamaš, great lord, [43] when thou enterest joyfully [42] into Ebarra, thy radiant home, [Col. III] [2] behold in faithfulness [1] the priceless work of my hands : [3] may my pious deeds be ever upon thy lips. [5] Through thy faithful commandment [6] may I enjoy posterity. [7] Life unto far away days, [8] security of throne, may [these be thy] gift, [9], [10] may my reign be long, be extended unto generations. [11] A sceptre of righteousness, [12] a good rule, [13] a just sway, [14] bringing peace to the peoples [15] oh grant unto my reign [16] forever. [19] With [thy] terrible weapons, [18] the attack of battle [19] oh protect my army. [20] Thou art Šamaš ; [21] by decree and vision [22] honestly answer me. [23] By thy pure word, [25] which is unchanging, [27] oh may my weapons [26] advance ; may they be sharp, [28] the weapons of the foe [30] may they smite.

---

(11) Given by Ball *Sib-u-a* ie. *re-' tu-u-a*.
(12) D. *du-ra-a-tim*.
(13) Id. *Iṣ-Ša-Pa*.
(14) *aš* D sic! Ball.
(15) A, *Šik*, so also ZA, II 138[12].
(16) Probably the jussive of אשק Cf. IR, 69 III[45].
(17) D. at-ta-u-ma.
(18) D ap-la-an-ni.
(19) D *bi*.
(20) D *te*.

NEBUCHADNEZZAR XIII

Col. I *ilu* Na-bi-um-ku-du-ur-ri-ú-ṣu-ur šar Bâb-ili *ki* (1) [2] ru-
ba-a-am na-a-dam mi-gi-ir (2) *ilu* Marduk [3] pa-te-si (3) ṣi-i-ri na-
ra-am *ilu* Na-bi-um [4] re'u (4) ki-i-nim ṣa-bi-it ú-ru-uḫ šu-ul-mu (5)
ša *ilu* Šamas (6) u *ilu* Ramman (7) [5] e-ir-šu (8) it-pi-e-šu (9) [6] ša a-
na e-mu-ḳu (10) *ilu* Gir-ra ša (11) -ga-pu-ru ba-ša-a ú-zu-na-šu (12)
mu-di-e ta-šu-im (13) -ti [8] mu-uš (14) -ṭe-'-u (15) ä- (16) aš-ra-a-ti (17)
ilu Za-ma-ma u *ilu* Iš-ṭar (18) [9] ä-aš-ru sa-an-ga (19) [10] ša a-na (20) *ilu*
Marduk bêlu ra-be-u (21) *ilu* Bêl ilâni mu-šar-bu-ú šar-ru (22) -ti-šu
[11] u *ilu* Na-bi-um su-ka-al-lam (23) ṣi-i-ri [12] mu-ṣa-ri-ḳu ûm ba-la-
ṭi-šu [13] ki-it-nu-šu-ma ip-pu-šu ri-e-šu-šu-un (24) [14] šakkanaku (25)
la a-ne-ḫa za-ni-in (26) E-sag-ila u E-zi-da [15] i-da-an za-na-a-
tim (27) ba-bi-il i-gi-se (28) -e rabûti a-na E-sag-ila [17] na-a-dam mu-
uš-te-mi-ḳu (29) i-tu-ti (30) ku-un libbi (31) ilâni rabuti [18] gu-gal-
lum ga-ar-dam mu-ba-ak-ki-ir ga-ar-ba-a-tim [19] ik-ka-ri Ba-ab-
bi-i-lu mu-dam-aḫ-ḫi-iṭ e-eš-ri-e-tim [20] mu-ki-ín sa-at-tu-uk-ku

---

(1) B *Tin-Tir ki.*
(2) B *gir.*
(3) B *iš-šak-ku.*
(4) Id *Pa-Lu* Var. B. *re-ê-u-um.*
(5) B šu-lum.
(6) B *ilu Ud ki.*
(7) B *ilu Mermeri.*
(8) B *ir-ši.*
(9) B *it-pi-šu.*
(10) B *ḳi.*
(11) *B šug.*
(12) B *Pi-Pi-Meš-šu.*
(13) B *šim.*
(14) B *muš.*
(15) B adds *ú.*
(16) B omits.
(17) B *tu.*

NEBUCHADNEZZAR XIII

Col. I Nebuchadnezzar, king of Babylon, [2] great and mighty, favored of Marduk, [3] grand prince, beloved of Nebo [4], faithful shepherd who pursues the way of peace set before him by Šamaš and Ramman [5], wise and industrious, * [6] whose ears are attentive to the wisdom of Ninib the hero, [7] wise of insight, [8] regardful of the sacred places of Ninib and Ištar, [9] pious priest [10] who is obedient unto Marduk, great lord, lord of the gods who render mighty his empire, [11] and Nebo, grand messenger, [12] who makes long the days of his life [13] and who does their commands, [14] official that wearies not, caretaker of Esagila and Ezida, [15] understanding restorations, [16] bearer of magnificent gifts to Esagila, [17] heroic and learned, darling and satisfaction of the hearts of the great gods, [18] powerful and strong, who prepares ** the fields, [19] husbandman of Babylon who enriches the temples, [20] establisher of the regular offerings,

(18) *B, Id. Br. 8861.*
(19) B *ka.*
(20) B omits; ie. B regards *Marduk u Nabu* as obj. of *kitnušu. See. l.* **13.**
(21) B. *ra-ba-a,* ie. accusative.
(22) B Id. *Lugal.*
(23) B *suk-kal-lum.*
(24) ie. *rešût-šu-nu*; cf. note on Neb. I. I[7].
(25) Id. *Gir-Nitaḫ.*
(26) B *nin.*
(27) B *tum.*
(28) B *si.*
(29) B *muš, ka.*
(30) B *ut.*
(31) B *lib-bi.*
* *itpêšu is probably from the root epêšu « do », make » etc.*
** *mu-ba-ak-ki-ir* is to be connected with פכר « breakopen ».

[21] aplu ašaridu ša ^{ilu} Nabu-aplu-ú-ṣu-ur šar Bâbili ^{ki} (1) a-na-ku.

[22] ì-nu-um ^{ilu} Marduk bêlu ra-be-u ki-ni-iš ib-ba-an-ni [23] mâti šu-te-šu-ru ni-šim ri-e-a-am [24] za-na-nam ma-ḫa-zi ud-du-šu e-eš-ri-e-tim [25] ra-bi-iš u-mê-'-ir-an-ni [26] a-na-ku a-na ^{ilu} Marduk bêli-ia pa-al-hi-iš u-ta-ḳu [27] i-na E-sag-ila ki-iz-zi ra-aš-bu [28] êkal ša-mi-e u ir-zi-tim ad-ma-nim šar-ru-tim (2) [29] E-ku-a pa-pa-ha ^{ilu} bêl ilâni ^{ilu} Marduk [30] Ḳa-hi-li-sug šu-ba-at ^{ilu} Zar-pa-ni-tum [31] Ezida ša E-sag-ila pa-pa-ha ^{ilu} Na-bi-um (3) [32] huraṣi na-am-ra u-ša-al-bi-iš-ma [33] u-na-am-mi-ir ki-ma ûm [34] E-temin-an-ki zi-ku-ra-at Ba-bi-lam- ^{ki} [35] e-eš-si-iš e-pu-uš. [36] E-zi-da bîti ki-i-nim na-ra-am ^{ilu} Na-bi-um [37] i-na Ba-ar-zi-pá e-eš-ši-iš ab-ni-ma [38] i-na huraṣi u ne-se-iḳ-tim abnê [39] ki-ma ši-de-ir-ti ša-ma-mi u-ba-an-nim.

[40] Erinê dannû-tim ḫuraṣi u-ša-al-bi-iš-ma [41] a-na zu-lu-ul E-maḫ-tila pa-pa-ha ^{ilu} Nabu [42] pa-nim še-lal-ti-šu-nu u-ša-aṭ-ri-iṣ.

[43] E-maḫ bît ^{ilu} Nin-maḫ (4) lib-ba Bâb-ili ^{ki} [44] E- ^{iṣu} Nin-ḫad-kalama-sum-ma bît ^{ilu} Na-bi-um ša Ḫa-ri-ri (5) [45] E-ḳiš-šír-gál (6) bît ^{ilu} Sin (7) [46] E-Har-sag-el-la bît ^{ilu} Nin-kar-ra-ak-a [47] E-nam-he bît ^{ilu} Ramman lib-ba Ku-ma-ri ^{ki} (8) E-di-kud-kalama bît ^{ilu} Šamaš (9) E-kiku-inim bît ^{ilu} Nin-lil-an-na tu-ub-ga-at dùri [50] i-na Ba-bi-lam ^{ki} e-eš-ši-iš ab-ni-ma [51] u-ul-la-a ri-e-ša-ši-in [52] ilâni rabûti a-ši-ib ki-ri-ib-bi-ši-na [53] u-ša-ar-ma-a ki-ri-ib-ši-in.

[54] Ba-bi-lam ^{ki} ma-ha-zi bêli ra-bi-im ^{ilu} Marduk (10) [55] alu ta-na-da-a-tu-šu [56] Im-gu-ur Bêl u Ni-mi-it-ti Bêl [57] durâni-šu rabûti u-ša-ak-li-il [58] i-na sippi abullê-šu [59] rêmê êri e-ik-du-tim

---

(1) Id. *Tin-Tir-ki.*
(2) Original **1**, 1[47] has *šubat tašilatim.*
(3) **1**, 1[50] has simply *šubat ilu šar ilâni šamê u irṣitim.*
(4) **1**, 2[6] *Nin-har-sag.*
(5) **1**, 2[7] and B *hari-e.*
(6) Var. of A, *E-giš-šir-gal*, also B.
(7) L. 45 b om. by **1**.

[21] first born son of Nabopolosar am I.

[22] When Marduk, the great lord, created me the true heir, [23] to direct the affairs of the country, to be the shepherd of the people, [24] to care for the cities and to rebuild the sacred places, and [25] sent me in his great power, [26] I was tremblingly obedient unto Marduk my lord. [27] In Esagila the majestic dwelling, [28] palace of heaven and earth, abode of royalty, I clothed [29] Ekua the shrine of Marduk, [30] Ḳaḫilisug the abode of Sarpanit, [31] Ezida of Esagila, shrine of Nebo, [32] with shining gold, [33] and made it to shine as the sunlight. [34] Eteminanki, the *zikkurat* of Babylon, [35] I rebuilt, [36] Ezida, the faithful house, beloved of Nebo [37] I rebuilt in Barsippa, [38] and with gold and precious stones I built it to be as the scenery of heaven [40]. Great cedar beams I clothed in gold, [41],[42] and fitted them by threes to roof in Emahtila, the shrine of Nebo.

[43] Emah, temple of Nin-mah in the midst of Babylon, [44] E Nin Hadkalamasumma, temple of Nebo of Hariru, [45] Eḳišširgal, temple of Sin, [46] Eharsagella, temple of Ninkarrak, [47] Enamhi, temple of Ramman in Kumaru, [48] Edikudkalama, temple of Šamaš, [49] E-kiku-inim, temple of Ninlilanna, near the wall [50] in Babylon I rebuilt, [51] and I raised their tops, [52] and the great gods who dwell in them [53] I caused to rest therein.

[54] As to Babylon, the city of my great lord Marduk, [55] the city of his supreme glory, [56] Imgur-Bel and Nimitti-Bel, [57] its great walls, I completed. [58] Upon the thresholds of their great gates [59]

---

(8) B omits *Kumaru* and *libba*.

(9) L. 48 om. by **1**.

(10) Here *13* has inserted *bêli* ..... *Marduk* (cf. **1**, 1[16]), owing to the fact that, having transferred section **13**, 1[54]-2[18] from its original position after line 26, the reference in *mahaza-šu* of the original, **1** 1[16], was no longer clear; Cf. Also *Wadi Brissa* B V[4].

u ṣîre-ruššê še-zu-zu-tim [60] ab-ni-ma uš-zi-iz-ma [61] ša šarru ma-ah-ri-im la i-pu-uš [62] ka-ar ḫi-ri-ti-šu i-na ku-up-ri u a-gu-ur-ri [63] a-ti si-ni-šu a-ba-am a-li-tu mahâzi u-ša-al-am [64] ia-ti ka-ar danna-a-ti še-Ia-ši-šu [Col. II] iš-te-en i-ti ša-ni-i [2] i-na kupri u agurri ab-ni-ma [3] it-ti ka-ar a-ba-am ik-zu-ru e-se-ni-iḳ-ma [4] i-ši-su i-na i-ra-at kigal-lum ú-ša-ar-ši-id-ma [5] ri-e-ši-šu ša-da-ni-iš u-za-aḳ-ḳi-ir [6] ka-ar agurri bal-ri êrib šamši [7] dûri Ba-bi-el [ki] u-ša-al-am [8] ka-ar A-ra-ah-ti bal-ri ṣît šamši [9] iš-tu abulli [ilu] Iš-tar a-ti abulli [ilu] U-ra-aš [10] i-na ku-up-ri u a-gu-ur-ri [11] a-ba-am a-li-tu ik-zu-ur-ma [12] ma-ka-a-at a-gur-ru a-bar-ti [nâru] Puratti [13] u-ra-ak-ki-is-ma [14] la u-ša-ak-li-il se-ta-at-ta-a-tim [15] ia-ti a-be-il-šu ri-eš-ta-a na-ra-am li-ib-bi-šu (1) [16] ka-ar [nâru] A-ra-aḫ-tim [17] i-na kupri u agurri ab-ni-ma [18] it-ti ka-ar a-ba-am ik-zu-ru u-da-an-ni-ma [19] a-na ma-aṣ-ṣa-ar-ti E-sag-ila u Ba-bi-lam [ki] [20] la na-aš-ku-nu pa-ri-im (2) ki-ri-ib nâri Puratti [21] ḫa-al-zi (3) ra-be-tim i-na nâri [22] i-na kupri u agurri ú-še-bi-iš [23] i-ši-su (4) ap-sa-a ú-ša-ar-'-im-ma (5) [24] ri-e-ši-ša (6) u-za-aḳ-ḳi-ir ḫu-ur-sa-ni-iš

[25] ša ma-na-ma šarru ma-aḫ-ri la i-pu-uš [26] 4000 ammat ga-ga-ri i-ta-a-at maḫâzi [27] ni-se-iš la ta-ḫi-e [28] dûra danna bal-ri ṣît šamši [29] Ba-bi-lam [ki] u-ša-as-ḫi-ir (7) [30] ḫi-ri-su (8) aḫ-ri-e-ma šu-pu-ul me-e ak-šu-ud [31] ki-bi-ir (9)-šu i-na ku-up-ri u a-gu-ur-ri (10) ab-ni-ma [32] it-ti ka-ar a-ba-am ik-zu-ru e-se-ni-iḳ-ma

---

(1) See Nab. 1, 3[1].
(2) Var. *na-ba-lum.*
(3) B *zu.*
(4) B *i-ši-id-su.*
(5) Var. B *u-ša-ar-šid-ma,*

I made and placed [60] awful bulls of bronze and terrible serpents standing upright.

[61] That which no former king had done [63] my father did in that he put about the city [62] moat-walls of mortar and brick as many as two.

[64] As for me the third of their great moat-walls,

Col. II [1] one against the other, [2] with mortar and brick I build [3] and with the moat-walls of my father joined and securely united it. [4] Its foundation upon the bosom of the abyss I placed down deeply, [5] and its top I raised mountain high. [6] A moat-wall of burnt brick to the west [7] of the wall of Babylon I placed about the city. [8] The moat-wall of the Arahtu canal, east of the city, [9] from the Ishtar Gate as far as the gate of the god Uraš [ie. Anu], [10] with mortar and brick did my father fix securely. [12] The quays of burnt brick along the farther side of the Euphrates he laid securely, [14] but did not finish all the work [15] As for me, his first-born son, the beloved of his heart, [16] the moat-wall of Aṛahtu, [17] I built with mortar and burnt brick, [18] and joined it with that of my father, making it very solid.

[19] For the protection of Esagila and Babylon [20] that evil (?) may not be done against her, in the river Euphrates [21] a great dike in the river [22] of mortar and brick I caused to be made. [23] Its foundation I laid upon the abyss, [24] its top I raised as high as a mountain.

[[25]-[40] contain an account of the building of the eastern moat and wall at some distance from the city; the building of Tabi-šupuršu the wall of Barsippa, and of the temple to Turlil-En in Barsippa. The paragraph is identical with Neb. IV, 2, 12-27.]

---

(6) B *šu*.
(7) B *ú-šal-mu*.
(8) B *ḫi-ri-is-su*.
(9) B *ir*.
(10) B *ṛu*.

33 dûra danna i-na ku-up-ri u a-gu-ur-ri 34 i-na ki-ša-di-šu ša-da-ni-iš ab-ni (1) 35 Ta-a-bi-ša-pu-ur-šu (2) dûr Ba-ar-zi-pá *ki* 36 e-eš-ši-iš e-pu (3) -uš 37 ka-ar ḫi-ri-ti-šu i-na ku-up-ri u a-gu-ur-ru 38 maḫâza a-na ki-da-nim (4) u-ša-as-ḫi-ir 39 a-na ili apal bêlí (5) mu-ša-ab-bi-ir kakki (6) na-ki-ri-ia 40 bît-su i-na Bar-sip *ki* e-eš-ši-iš e-pu (7) -uš

41 a-na *ilu* Gu-la (8) šu-'-e-ti ba-la-ṭam 42 ga-mi-la-at na-bi-iš-ti-ia a-ši-ba-at 43 E-til-la bît-su (9) i-na Bar-zi-pa *ki* e-eš-ši-iš e-pu-šu 44 a-na *ilu* Gu-la (10) ru-ba-a-ti (11) ṣi-ir-ti 45 mu-ša-ar-ba- (12) ti zi-ki-ir šar-ru-ti-ia 46 a-ši-ba-at E-gu-la E-gu-la bît-sa (13) i-na Bar-sip *ki* e-eš-ši-iš e-pu-uš

48 a-na *ilu* Gu-la (14) bí-el-ti ra-be (15) -ti 49 mu-ba-al (16) -li-iṭ-at na-bi-iš-ti-a 50 a-ši-ba-at E-zi-ba-til-la 51 E-zi-ba-til-la bît-sa (17) i-na Bar-sip *ki* e-eš-ši-iš e-pu (18) -uš 52 ma-aṣ-ṣa-ar-ti E-šid-lam a-na du-un-nu-nim 53 i-ga-ar si-ḫi-ir-ti E-šid-lam 54 u bîtâti-šu ša pa-an kisallu (19) ki-ma la-be-ri-im-ma 55 e-eš-ši-iš e-pu-uš 56 ka-ar ḫi-ri-ti Kutha 57 i-na kupri u agurri 58 maḫâza a-na ki-da-nim u-ša-as-ḫi-ir (20)

59 E-bar-ra bît *ilu* Šamaš ša Sippar (21) 60 E-dur-gi-na bît *ilu* Šar-ṣarbi (22) ša *alu* Ba-as 61 E-i-de-Anim (23) bît *ilu* Anim (24) ša Dil-bat *ki* 62 E-ide-kalama bît *ilu* Šar-Marada ša Marada *ki* (25) 63 E-an-na bît *ilu* Iš-tar ša Uruk 64 E-bar-ra bît *ilu* Šamaš ša Larsa 65 E-kiš-šír-gál- (27) bît *ilu* Sin ša Ur 66 e-eš-ri-e-ti ilâni rabûti (28)

---

(1) B *nim*
(2) B *Dug-su-bur-šu*, ie. *tâbi-su-bur-šu.*
(3) B *bu.*
(4) B *nu.*
(5) *ilu Tur-lil-en.*
(6) B *ka-ak-ku.*
(7) B *bu.*
(8) B *ilu Nin-kar-ra-ak-a.*
(9) B *su* (!).
(10) B *ilu Nin-kar-ra-ak-a.*
(11) B *at.*
(12) B *ba-a.*
(13) B *su.*
(14) B *ilu Nin-kar-ra-ak-a,*

[41] To Gula, who is the patron of life, [42] who favors my soul, who abides in Etila, [43] Etila, her house in Barsippa, I rebuilt. [44] To Gula, the great and mighty one, [45] who enlarges the fame of my rule, [46] who abides in Egula, [47] Egula her house in Barsippa I rebuilt.

[48] To Gula, my great lady, [49] who gives life unto my spirit, [50] who abides in Ezibatila, [51] Ezibatila, her house in Barsippa I rebuilt.

[52] To strengthen the defences of Ešidlam [55] I rebuilt as of old [53] the surrounding wall of Ešidlam, [54] and its houses which were before the court. [56] The moat-wall of Cutha [57] with mortar and brick [58] I put about the city to strengthen it.

[59] Ebarra, the temple of Šamaš in Sippar, [60] Edurgina, the temple of Šar-zarbi in Baš, [61] Eide-Anu, temple of Anu in Dilbat, [62] E-ide-kalama, temple of Lugal-marada of Marada, [63] Eanna, temple of Ištar in Erech, [64] E-barra, temple of Šamaš in Larsa, [65] Ekišširgal, temple of Sin in Ur, [66] the sacred places of the

(15) B *bi*.
(16) B *pal*.
(17) B *su*.
(18) B *bu*.
(19) Sign is Br. 5479, cf. Wadi Brissa B 7^{57}.
(20) Here B has seven lines relating the building of a temple to the consort of Nergal; see *resumé* of Cyl. B after this inscription.
(21) Here B inserts « *Eulla*, temple of *Ninkarrak* in Sippar ».
(22) A *ilu Šar-Giš-A-Tu-Gab-Liš*. B *Kiš-A-Tu-Gab-Liš*.
(23) B. *An-na*.
(24) Id. *Uraš*.
(25) Line 62 omitted in parallel account of Neb. 1 2^{28-38}.
(26) B, *E-Giš-šir-gal*.
(27) B omits.

e-eš-ši-iš e-pu-uš [67] u-ša-ak-li-il ši-bi-ir-ši-in [68] ilâni rabûti a-ši-ib li-ib-bi-ši-na (1) [69] i-na ḫi-da-a-ti u ri-ša-a-ti (2) [70] ki-ir-ba-ši-in (3) u-ša-ar-ma-a [71] šu-ba-at-su-un ṣi-ir-tim.

[72] Zi-in-na-a-ti E-sag-ila u E-zi-da [73] te-di-iš-ti Ba-bi-lam *ki* u Bar-zi-pá *ki* [74] ša e-li ša ma-aḫ-ri u-ša-ti-ku-ma [75] aš-ku-nam a-na ri-še-e-tim [76] za-na-nam e-eš-ri-e-tim ilâni rabûti [77] ša e-li šarrâni ab-bi-e u-ša-ti-ru [78] ka-la e-ip-še-e-ti-ia šu-ḳu-ra-a-ti (4) [Col. III] i-na nârî (5) aš-tu-ur-ma [2] u-ki-in aḫ-ra-ta-aš. [3] ka-li-e ip-še-e-ti-ia [4] ša i-na narê aš-ṭu-ru [5] mu-da-a li-ta-am-ma-ar-ma [6] ta-ṇi-it-ti ilâni li-iḫ-ta-as-sa-as [7] e-bi-šu ma-ḫa-zi ilâni u *ilu* iš-tar [8] ša bí-ili ra-be-u *ilu* Marduk [9] ia-ti ú-ma-ra-an-ni-ma [10] ú-ša-ad-ka-an-ni li-ib-ba-am [11] pa-al-ḫi-iš la-a ba-aṭ-ṭi-il [12] u-ša-al-la-am ši-bi-ir-šu.

[13] ì-nu-mi-šu E-ul-la bît *ilu* Nin-kar-ra-ak-a [14] ša ki-ri-ib Sippara [15] ša iš-tu û-um ú-ul-lu-ú-tim [16] ša-na-a-tim ru-ga-a-tim [17] bîtu (6) la šu-te-šu-ru-ú [18] na-ma-a-tu iṣ-ra-at-[sa] [19] ki-su-ra-a-ša la šu-du-u [20] e-bi-ri ka-at-[mu] [21] it-ti e-eš-ri-e-tim ilâni la in-na-am-bu-[ú] [22] bí-it-ru-su sa-at-tu-ku [23] i-na bi-i ip-pa-ar-ku-u [24] ba-aṭ-lu ni-id-ba-a-ša [25] aš-šum si-is-si-ik-ti *ilu* Marduk bêli-ia [26] ṣa-ab-ta-ku-ú-ma [27] *ilu* Marduk bì-ili ia-ti i-ra-ba-an-ni-ma [28] ud-du-šu e-eṣ-ri-e-tim [29] ki-še-ri (7) ap-ta-a-tim [30] ú-ma-al-lu-u ga-tu-ú-a [31] i-na pa-li-e-a ki-i-nim a-na bîti šu-a-ti [32] ri-mi-nu-u *ilu* Marduk ir-ta-ši sa-li-mi [33] u *ilu* Šamaš da-ía-nam ṣi-í-ri [34] e-di-eš-sa it-ta-bi [35] a-na ia-ti ri-ê-a-um pa-li-ḫi-šu-nu [36] e-bi-e-šu iḳ-be-u [37] [te-me-]en-ša lâ-be-ri a-ḫi-iṭ ab-ri-e-ma [38] [zi-ki-ír] šu-um ša *ilu* Nin-kar-ra-ak-a [39] [a-ši-ba-at] E-ul-la

---

(1) B *-in.*
(2) B *tum.*
(3) B *šu-un.*
(4) Notice the inversion of l. 78 after 76 f.; in the original it stands before 76; cf. 1, 2[44] ff.

great gods I rebuilt [67] and finished their construction. [68] The great gods who abide in them [69] with joy and gladness [70] I caused to take up their habitation in them, [71] their mighty abodes.

[72] The caretaking of Esagila and Ezida, [73] the rebuilding of Babylon and Barsippa, [74] which I caused to be done more magnificently than before, [75] I did according to instructions. [76] The caretaking of the sacred places of the great gods, [77] which I did better than the kings my fathers, [78] all my noble deeds

Col. III [1] I wrote about upon tablets [2] and fixed for future days. [3] All my works [4] which upon tablets of stone I have written about [5], may the wise read; [6] the glorious deeds of the gods may they learn. [7] The building of the cities of the gods and goddesses [8] which my great lord Marduk [9] sent me to do, [10] and which my heart kept urging me to undertake, [11] in fear without ceasing [12] I finished.

[13] At that time Eulla, the temple of Ninkarrak, [14] which is in Sippar, [15] whose building since days of old, [16] for very many years, [17] was in disorder, [18] whose outer walls were fallen, [19] and whose temple area was no longer visible, [20] was covered with dirt, [21] and among the sacred places of the gods it was no longer numbered, [22] its regular temple dues were stopped, [23] they had ceased to be demanded, [24] and its freewill offerings? were stopped.

[25] Since the garment of Marduk my lord [26] I had seized hold of, [27] and Marduk my lord had enlarged me [30] and had commissioned my hand [28] to rebuild the sacred places [29] and finish (?) the stages, [31] in the time of my legimate reign [32] Marduk showed himself favorably disposed toward that temple, [33]

(5) Id. *Tak-Tak-Ru-A.*

(6) One expects *bît-sa*; at least *sa* is to be supplied [*iṣrat* l. 18].

(7) *Kašâru,* according to VR, I[121], must have a meaning « make suitable, proper ».



40 [*ṣi-e-ri*] *Lik-ku* ḫa-aṣ-ba (1) ši-ṭi-ir-ma 41 [i-na] ki-ír-bi-šu in-na-mi-ir-ma 42 e-li te-me-en-ni-šu la-be-ri 43 uš-šu-šu ú-ki-in-ma 44 a-na *ilu* Nin-kar-ra-ak-a 45 bí-el-ti ra-'-im-ti-ia 46 na-ṣi-ra-at na-bi-iš-ti-ia 47 mu-ša-al-li-ma-at pi-ir-'-ia 48 E-ul-la bît-sa ša ki-ri-ib Sippara 49 [e-eš-ši-iš] e-pu-uš 50 [sa-at-tu-ku-ú-ša] ú-da-aḫ-ḫi-id-ma 51 [ú-ki-in] (2) ni-id-ba-a-ša) 52 [*ilu* Nin-kar-ra-ak-a bí-] el-ti ṣi-ir-ti 53 [li-bi-it ga-ti-ia] ḫa-di-iš na-ap-li-is-ma 54 da-am-[ga-tu-ú-a] li-iš-ša-ak-na ša-ap-tu-uk-ki 55 ba-la-aṭ [ûm ri-e]-ḳu-ú-tim še-bi-e li-it-tu-ú-[tim] 56 ṭu-ú-bu ši-i-ri u ḫu-ud li-ib-bi 57 a-na ši-ri-iḳ-ti šu-ur-ḳi-im 58 ma-ḫa-ar *ilu* Šamas u *ilu* Marduk 59 šu-um-gi-ri e-ip-še-tu-ú-a ki-be-im du-um-ḳu-ú-a

---

(1) *ḫaṣba* omitted on Neb. **16**, 2[19], wherefore it is evident that *ḫaṣbu* is an explanation of *Likku*. These *likku* are described in Wadi Brissa 7[20-22] as having limbs, and were placed by Nebuchadnezzar in the gates of *Gula's* temple at Barsippa, a fact which makes certain that *Likku* means « dog ». *Nin-karrak* and



and Šamaš, the mighty judge, [34] commanded its rebuilding, [35] upon me, the shepherd who fears them, [36] they put the command to do this. [37] Its ancient base I found and I beheld it, [38] the name of Ninkarrak, [39] who dwells therein [40] upon a dog of stone was written [41] and was seen in the midst of it. [42] Upon its ancient base [43] I fixed its foundation, [44] and unto Ninkarrak, [45] my beloved lady, [46] protectress of my soul, [47] who brings peace unto my posterity, [48] Eulla, her temple in Sippar, [49] I rebuilt. [50] Her regular offerings I made numerous, [51] and established the freewill? offerings.

[52] Oh Ninkarrak, grand mistress, [53] behold with joy the work of my hands; [54] may my pious deeds be ever on thy lips; [55] life of distant days, abundance of posterity, [56] health of body and gladness of heart [57] grant as[thy]gift. [58] Before Šamaš and Marduk [59] make my deeds appear favorable; speak for my favor.

Gula are one and the same deity (cf. the variants above, 2[48]), wherefore it is to be assumed that the *kalbu* was sacred to Gula.

(2) For the restitutions after l. 13 cf. the parallel inscr. No *16*, Col. I[33] ff.

NEBUCHADNEZZAR XIV

Col I ^{ilu} Na-bi-um ku-du-ur-ri-u-ṣu-ur šar Bâb-ili ^{ki} [2] ru-ba-a na-a-dam mi-gi-ir ^{ilu} Marduk [3] iš-ša-ak-ku ṣi-i-ri na-ra-am ^{ilu} Na-bi-um [4] mu-uš-ta-lam a-ḫi-iz ne-me-ḳi [5] ša a-la-ak-ti i-lu-ti-šu-nu iš-te-'-ú [6] pi-(1)id-lu-ḫu bi-e-lu-ut-su-un [7] ša-ak-ka-na-ak-ku la a-ne-ḫa [8] ša a-na zi-in-na-a-ti E-sag-ila u E-zi-da [9] ûmi-ša-am ti-iṣ-mu-ru-ú- (2) ma [10] da-am-ga-a-ti Bâb-ili ^{ki} u Bar-sip ^{ki} iš-te-ni-'-ú ka-ia-nam [11] e-im-ga mu-ut-ni-en-nu-ú za-ni-in E-sag-ila u E-zi-da [12] aplu a-ša-ri-du ša ^{ilu} Na-bi-um-aplu-ú-ṣu-ur šar Bâbili ^{ki} (3) a-na-ku.

[13] ì-nu-um ^{ilu} Marduk bí-ili ra-be-u ri-e-ša šar-ru-ti-ia ú-ul-lu-ma [14] bí-lu-ti ki-iš-ša-at ni-šim i-ki-pa-an-ni [15] ^{ilu} Na-bi-um pa-ḳi-id ki-iš-ša-at ša-mi-e u ir-ṣi-tim [16] a-na šu-te-šu-ur ka-al da-ad-mu u šu-um-mu-ḫu te-ni-še-e-tim ḫaṭṭu i-ša-ar-tim ú-ša-at-mi-ḫu ga-tu-ú-a [18] ia-ti ša-a-šu-nu ba-la-ak aš-te-ni-'-a i-lu-ut-su-un [19] a-na zi-ki-ir šu-mi-šu-nu ka-ab-tu pi-it-lu-ḫa-ak ili u ^{ilu} iš-tar. [20] i-na tu-ku-ul-ti-šu-nu ṣi-ir-ti mâtâti ru-ga-a-tim ša-di-i ni-su-tim [21] iš-tu ti-a-am-tim e-li-tim a-na (4) ti-a-am-tim ša-ap- (5) li-tim [22] ur-ḫu aš-ṭu-tim pa-da-nim pi-ḫu-tim [23] a-ša-ar ki-ib-su šu-up-ru-su še-e-pi la i-ba-aš-šu-ú [24] ḫa-ra-nim na-am-ra-ṣi ú-ru-uḫ ṣu-ma-mu ir-te-id-di-e-ma [25] là ma-gi-ri a-na-ar ak-mi (6) za-'-i-ri [26] mâta uš-te-ši-ir-ma ni-šim uš-ta-am-mi-iḫ

[27] ra-ag-ga u ṣi-e-nim i-na ni-šim ú-še-is-su [28] kaspi ḫuraṣi ni-se-iḳ-ti abnu mi-im-ma šu-um-šu šu-ḳu-ru šu-un-du-lu [29]

---

(1) B *bi.*

(2) B omits.

(3) A *Tin-Tir-ki*, B *Ka-Dingir-ra-ki.*

(4) B *a-di.*

(5) B *šap.*

(6) B *mu.*

ḫegal-lam ru-uš-ša-a bi-ši-ti ša-di-i ḫi-iṣ-bi ta-ma-a-tim [30] ip-ti ka-bi-it-ti i-gi-sa-a šu-um-mu-ḫu [31] a-na maḫâzi-ia Ba-bi-lam ^{ki} (1) a-na ma-aḫ-ri-šu-un u-še-ri-im-ma [32] ina E-sag-ila ê-kal na-ra-am bí-lu-ti-šu (2) aš-ta-ak-ka-an zi-in-na-a-ti [33] E-ku-a pa-pa-ḫa ^{ilu} Bêl ilâni ^{ilu} Marduk [34] ḫuraṣu na-am-ru (3) ša-al-la-ri-iš aš-ta-ak-ka-an [35] E-zi-da e-pu-uš ú-ša-ak-li-il-ma [36] i-na kaspi huraṣi u ni-se-iḳ-ti abni u-za-'-in [37] e-eš-ri-e-ti Bâb-ili ^{ki} u Bar-sip ^{ki} u-še-bi-iš az-nu-un. [38] E-temen-an-ki zi-ku-ra-at Bâb-ili ^{ki} [39] E-taš-me (4) -imina-an-ki zi-ku-ra-at Bar-sip ^{ki} [40] bi-ti-ik-ši-na ka-la-mu i-na ku-up-ri u a-gur-ri [41] e-pu-uš u-ša-ak-li-il-ma

[42] ki-iṣ-ṣi el-lu ma-aš-ta-ku ta-ak-ni-e [43] i-na a-gur-ri aban ukni el-lu-tim (5) i-na ri-e-ša-a-ši-na na-am-ri e-pu-uš. [44] pa-na-ma (6) ul-tu û-um ul-lu-tim (7) a-di pa-li-e ^{ilu} Na-bi-um-aplu-ú-ṣu-ur šar Bâb-ili ^{ki} a-bi a-li-di-ia [45] šarâni a-li-ku ma-aḫ-ri-ia i-na alâni ni-iš i-ni-šu-nu a-ša-ar ir-ta-mu [46] ekalê i-te-ip-pu-šu ir-mu-u šu-ba-at-su-un [47] bu-ša-a-šu-nu i-na ki-ir-bi ú-na-ak-ki-mu ú-ga-ri-nu ma-ak-ku-ur-šu-un [48] i-na i-si-in-ni za-am-mu-ku ta-bi-e ilu Bêl ilâni (8) ^{ilu} Marduk [49] i-ru-bu (9) a-na ki-ri-ib Babili ^{ki} (10) [50] iš-tu ib-na-an-ni ^{ilu} Marduk a-na šar-ru-tim [51] ^{ilu} Na-bi-um a-bi-il-šu ki-i-nim ip-ki-du ba-'-ú-la-a-tu-šu [52] ki-ma na-ap-ša-ti a-ga-ar-ti (11) a-ra-mu ba-na-a la-an-šu-un [53] e-li Bâb-ili ^{ki} u Bar-sip ^{ki} ul ú-ša-pa māḫâza

Col. II i-na Bâb-ili ^{ki} alu ni-iš i-ni-ia ša a-ra-am-mu [2] e-kal bît ta-ab-ra-a-ti ni-šim ma-ar-ka-su mâti (12) [3] ku-um-mu el-lu

(1) B *Ka-dingir-ra-ki.*
(2) B *šu-un.*
(3) B *ri.*
(4) Taken by McGee as = Br. 11887, but my copy of B gives *Ur-Me* distinctly.
(5) B *e-el-li-ti.*
(6) B *pa-na-a-ma.*
(7) B *ú-ul-lu-tim.*
(8) A has *An* but B properly *An An.*
(9) B *i-ir-ru-bu.*
(10) Id. *Šu-an-na-ki.*
(11) B *tim.*
(12) B *ma-a-tim.*

ad-ma-nim šar-ru-ti-ia 4 i-na ir-şi-tim Bâb-ili ^{ki} ša ki-ri-ib Ba-bi-lam ^{ki} 5 iš-tu Im-gu-ur-Bêl a-di Li-bi-il-ḫegali palgi şît šamši 6 iš-tu ki-ša-ad naru Puratti a-di Ai-i-bu-ur-ša-bu-um su-li-e Bâb-ili ^{ki} 7 ša ^{ilu} Na-bi-um-aplu-ú-şu-ur šar Bâb-ili ^{ki} a-bi ba-nu-ú-a 8 i-na libitti ib-ši-mu-ma ir-mu-ú ki-ri-ib-ša 9 i-na mi-e mi-li i-ši-id-sa i-ni-šu-ma 10 i-na ta-am-li-e su-li-e Bâb-ili ^{ki} 11 ša bîti ša-a-tim iš-ta-ap-pi-la bâbâni-ša 12 i-ga-ru-ša bi-ši-ti libitti ad-ki-e-ma 13 te-me-en-ša ap-te-e-ma šu-pu-ul mi-e ak-šu-ud 14 mi-ḫi-ra-at mi-e i-ši-id-sa ú-ša-ar-ši-id-ma 15 i-na ku-up-ri u a-gur-ri ú-za-ak-ki-ir-ša ḫu-ur-sa-ni-iš 16 erini dannû-tim a-na zu-lu-li-ša u-ša-at-ri-iş

17 dalâti êrini ta-aḫ-lu-up-ti siparri aš-ku-up-pu 18 u nu-ku-še-e bi-ti-iķ e-ri-i e-ma bâbâni-ša ir-te--it-ti 19 kaspi ḫuraşi ni-se-iķ-ti abni mi-im-ma šu-um-šu šu-ķu-ru šu-un-du-lu 20 bu-ša-a ma-ak-ku- ru se-ma-at ta-na-da-a-ti ú-ga-ri-in ki-ir-bu-uš-ša 21 gu-ur-du ta-aš-ri-iḫ-ti ni-şi-ir-ti šar-ru-ti ú-na-ak-ki-mu li-ib-bu-uš-ša. 22 aš-šum ni-me-di šar-ru-ti-ia i-na ali ša-ni-im-ma la i-ra-am-mu li-ib-ba 23 i-na ka-al da-ad-mu ul ab-na-a ad-ma-nim bi-lu-ti 24 ma-ak-ku-ru se-ma-at šar-ru-ti ul aš-ta-ak-ka-an ki-ri-ib ma-ti-ta-an 25 i-na Bâb-ili ^{ki} ku-um-mu bi-lu-ti-ia a-na se-ma-at šar-ru-ti-ia la šu-um-şa 26 aš-šum pu-lu-uḫ-ti ^{ilu} Marduk bêli-ia ba-šu-u li-ib-bu-ú-a 27 i-na Bâb-ili ^{ki} ali ni-şi-ir-ti-ia ša a-a-ra-am-mu 28 a-na šu-un-du-lu šu-ba-at šar-ru-ti-ia 29 su-uķ-šu la e-ni parakki-šu la ú-ni-iš palgi-šu la is-ki-ir 30 ku-um-mu ra-ap-ši-iš aš-te-'-e-ma 31 490 am-ma-at ga-ga-ri i-ta-a-ti Ni-mi-it-ti-Bêl 32 ša-al-ḫi-e Bâb-ili ^{ki} a-na ki-dam-a-nim 33 2 ka-a-ri dannû-tim i-na ku-up-ri u a-gur-ri 34 dûru ša-da-ni-iš e-pu-uš-ma 35 i-na bi-e-ri-šu-nu bi-ti-iķ a-gur-ri e-ip-ti-iķ-ma 36 i-na ri-e-ši-šu ku-um-mu ra-ba-a 37 a-na šu-ba-at šar-ru-ti-ia 38 i-na ku-up-ri u a-gur-ri-ša-ķi-iš e-pu-uš-ma 39 it-ti e-kal a-bi ú-ra-ad-di-ma ú-ša-pa-a šu-ba-at bi-lu-ti 40 erini dannû-tim şi-i-ti ša-di-i e-lu-ti 41 ^{işu} a-šu-hu pa-ag-lu-tim u ^{işu} šur-i- (1) ni ni-si-ķu bi-e-ru-tim 42 a-na zu-lu-li-ša ú-ša-at-ri-iş 43 dalâti ^{işu} Mis-ma-gan-na

(1) B *mi*.

iṣu erini iṣu šur-i-ni ú-ša-a u ši-in-nu 44 i-hi-iz haspi hurași ta-ah-lu-up-ti siparri aš-ku-up-pi kaspi 45 u nu-ku-še-e e-ri-i e-ma bâbâni-ša ir- (1) te-it-ti-ma 46 ki-li-li aban ukni ri-e-ša-a-ša ú-ša-al-mu 47 dûra da-an-nim (2) i-na ku-up-ri u a-gu-ur- (3) ri 48 ša-da-ni-iš ú-ša-as-hi-ir-ša 49 i-ta-a-ti dûri a-gur-ri dûra ra-ba-a i-na abni dannû-tim 50 ši-ti-iḳ ša-di-i ra-be-u-tim e-pu-uš-ma 51 ki-ma ša-di-i ul-la-a ri-e-ša-a-ša (4) 52 bîta ša-a-tim a-na ta-ab-ra-a-ti ú-še-bi-iš-ma 53 a-na da-ga-lum ki-iš-ša-at ni-ši lu-li-e uš-ma-al-li-ša 54 ba-al-ti uz-zu pu-lu-uḫ-ti me-lam-mi šar-ru-tim 55 i-ta-a-ti-ša sa-aḫ-ra-a-ma 56 ra-ag-ga la i-ša-ri ul i-ba-' ki-ri-ib-ša 57 aš-sum ma-aṣ-ṣa-ar-ti E-sag-ila du-un-nu-nim

Col. III li-im-nim u ša-ag-gi-šu a-na Ba-bi-lam ki la sa-na-ki 2 ša ma-na-a-ma šarru ma-aḫ-ri la i-pu-šu 3 4000 am-ma-at ga-ga-ri i-ta-a-ti Ba-bi-lam ki 4 ni-si-iš la ṭa-hi-e 5 dûra danna bal-ri ṣît šamši Ba-bi-lam ki (5) ú-ša-as-hi-ir 6 ḫi-ri-su aḫ-ri-e-ma ki-bi-ir-šu i-na ku-up-ri u a-gur-ri ak-zu-úr (6) -ma 7 dûra danna i-na ki-ša-di-šu ša-da-ni-iš ab-nim 8 abullê-šu ša-ad-la-a-ti ú-ra-ak-ki-is-ma 9 dalâti êrini ta-aḫ-lu-up-ti siparri 10 e-ir-te-it-ti-ši-na-a-ti 11 i-na ṭi-hi dûri a-gur-ri a-na ti-ib (7) iltâni 12 ê-kal a-na ni-ṣi-ir-ti Ba-bi-lam ki e-bi-šu 13 li-ib-ba ub-la-am-ma 14 e-kal miḫir e-kal Bâb-ili ki 15 i-na ku-up-ri u a-gur-ri ki-ir-ba-šu ú-še-bi-iš 16 šuššu am-ma-at ap-pa danna a-na Sippara ak-zu-úr-ma 17 na-ba-lam ab-ši-im-ma 18 i-ši-id-sa i-na i-ra-at ki-gal-lam 19 mi-ḫi-ra-at mi-e 20 i-na ku-up-ri u a-gur-ri u-ša-ar-ši-id-ma 21 ri-e-ši-šu ul-la-am-ma it-ti e-kal u-ra-ad-di-ma 22 i-na ku-up-ri u a-gur-ri 23 u-za-aḳ-ḳi-ir-ša hu-úr-sa-ni-iš 24 erini dannû-tim a-na zu-lu-li-ša u-ša-at-ri-iș 25 dalâti erini ta-aḫ-lu-up-ti siparri 26 aš-ku-up-pi u nu-ku-še-e bi-ti-iḳ e-ri-i 27

---

(1) B *e-ir.*
(2) B *Da-Lum.*
(3) *gur.*
(4) Here ends Col. 2 of B.
(5) B *Ka-dingir-ra-ka.*
(6) B *ur.*
(7) Repeated by B.

e-ma bâbâni-ša e-ir-te-it-ti 28 bita šu-a-tim ilu Na-bi-um-ku-du-úr-ri-ú-ṣu-ur li-ib-lu-uṭ 29 lu-la-ab-bi-ir za-ni-in E-sag-ila a-na šu-mi-šu am-bi.

30 ša li-im-nim la ba-bi-il pa-nim i-ta-a-ti dûri Bâb-ili ki (1) 31 ga-an ta-ha-zi-šu u-ša-as-si-ma 32 alu Ba-bi-lam ki u-da-an-ni-in hu-úr-sa-ni-iš 33 ma-aṣ-ṣa-ar-ti E-sag-ila u-da-an-ni-in-ma 34 alu Ba-bi-lam ki a-na-ni-ṣi-ir-ti aš-ku-un. 35 a-na ilu Marduk bêli-ia ut-ni-en-ma ga-ta aš-ši 36 û-ma (2) ilu Marduk bêlu mûdû ilu ru-bu-ú mu-uš-ta-ar-ḫa 37 at-ta ta-ab-na-an-ni-ma 38 šar-ru-ti ki-iš-sa-at ni-šim ta-ḳi-pa-an-ni 39 ki-ma ša a-ra-mu pu-lu-uḫ-ti i-lu-ti-ka 40 aš-te-ni-'-ú bi-lu-ut-ka 41 mu-gu-úr ni-iš ga-ti-ia ši-ma-a su-pu-ú-a 42 a-na-ku lu šarru za-ni-nu mu-ṭi-ib li-ib-bi-ka 43 lu ri-ê-um-ka ki-i-nim mu-ša-al-li-im ni-ši-ka.

44 mu-ša-am-mi-ḫu ba-'-ú-la-a-ti-ka 45 lu ša-ak-ka-ku it-pi-šu 46 za-ni-nu ka-al ma-ha-zi-ka 47 ki-bi-tu-uk-ka ri-mi-nu-ú ilu Marduk bîta e-pu-šu 48 ga-du ú-ul-lu li-bu-úr-ma la-la-a-šu lu-uš-ba[-am (3)] 49 i-na ki-ir-bi-ša ši-bu-tu lu-uk-šu-ud lu-uš-ba-a li-it-tu- (4) tu 50 ša šarrâni ki-ib-ra-a-ti ša ka-al te-ni-še-e-ti 51 bi-la-at-su-nu ka-bi-it-ti lu-um-hu-úr ki-ir-bu-uš-ša 52 iš-tu išid šamie a-di êlat šamie e-ma šamši a-ṣu-ú 53 ai i-ši na-ki-ri mu-ga-al-li-ti ai ar-ši 54 li-i-pu-ú-a i-na ki-ir-bi-ša a-na da-ir-a-tim 55 ṣa-al-ma-at ga-ga-dam li-bi-e-lu.

---

(1) B *Ba-bi-lam-ki.*

(2) B *ûma*, om. by A + EIH.

(3) B adds *am.*

(4) B *tu-ú.*

NEBUCHADNEZZAR XV

Col. I *ilu* Nabu (1) -ku-dur (2) -ri-ú-ṣu-ur 2 šar Bâb-ili *ki* 3 ru-ba-a na-a-dam 4 mi-gi-ir *ilu* Marduk 5 pa-te-si (3) ṣi-i-ri 6 na-ra-am *ilu* Na-bi-um 7 mu-uš-ta-lam a-ḫi-iz ni-me-ḳi 8 ša a-lak (4) -ti i-lu-ti-šu-nu 9 iš-te-ni-'-u (5) 10 bi (6) -id-lu-ḫu bi-e-lu-ut-su-un 11 šakkanakku (7) la a-ne-ḫa 12 ša a-na zi-in-na-a-ti 13 E-sag-ila u E-zi-da 14 û-mi-ša-am ti-iṣ-mu-ru (8) -ma 15 da-am-ga-a-ti Bâb-ili *ki* 16 u Bar-zi-pa *ki* (9) 17 iš-te-ni-'-ú ka-ia-nam 18 e-im-ga mu-ut-ni-en-nu-ú 19 za-nin (10) E-ṣag-ila u E-zi-da 20 aplu a-ša-ri-du 21 ša *ilu* Nabu (11) -aplu-ú-ṣu-ur 22 šar Bâb-ili *ki* (12) a-na-ku.

23 iš-tu ib-na-an-ni bêlu ilu ir-u-a (13) 24 ilu Marduk ib-ši-mu 25 na-ab-ni-ti i-na um-mu 26 e-nu-ma al-da-ku 27 ab-ba-nu-ú a-na-ku 28 aš-ra-a-ti ili aš-te-ni-e 29 a-la-ak-ti ili ír-te-ni-id-di 30 ša *ilu* Marduk bêlu rabû ilu ba-ni-ia 31 e-ip-še-tu-šu na-ak-la-a-ti 32 e-li-iš at-ta-na-a-du 33 ša *ilu* Nabu a-bi-il-šu ki-i-nim 34 na-ra-am šar-ru-ti-ia 35 a-lak-ti i-lu-ti-šu ṣir-ti 36 ki-ni-iš uš-te-ni-e-du 37 i-na gi-mir libbi-ia ki-i-nim 38 a-ra-mu pu-luḫ-ti i-lu-ti-šu-nu 39 pi-it-lu-ḫa-ak bí-lu-ut-su-un

40 ì-nu-um *ilu* Marduk bêlu rabû (14) 41 ri-e-ši (15) šar-ru-ti-ia ul (16) -lu-ma 42 bí-lu-ti kiššat (17) ni-ši (18) i-ki-pa-an-nim 43 *ilu*

---

(1) A + B *na-bi-um*.
(2) A + B *du-ur*.
(3) Var. *iššakku*.
(4) Var. *la-ak*.
(5) Var. *ú*.
(6) A, *pi*.
(7) *Gir-nitaḫ*, Var. *ša-ak-ka-na-ak-ku*.
(8) A, *ru-u*.
(9) Var. *Bar* [Br. 6870-] *sip*.

NEBUCHADNEZZAR XV

Col. I Nebuchadnezzar, [2] king of Babylon, [3] great and mighty, [4] favorite of Marduk, [5] grand sovereign, [6] beloved of Nebo, [7] the contented, who seeks for wisdom, [8] who is regardful of the way of their divinity, [10] who fears their lordship, [11] official that wearies not, [12-14] who ponders daily over the caretaking of Esagila and Ezida, [15-17] who is zealous ever for the advantage of Babylon and Barsippa, [18] wise and prayerful [19] caretaker of Esagila and Ezida, [20] first-born son of Nabopolassar [22] king of Babylon am I.

[23] After that the lord my divine begetter made me, [24] (and) the divine Marduk fashioned [25] my creation within my mother, [26] (and) when I was born [27] and begotten, [28] I was regardful of the sacred places of god, [29] I walked in the way of god, [30-32] the skillful works for Marduk, the great lord, my divine creator, I held in high esteem, [33-36] the way of the grand divinity of Nebo, his faithful son, the favorite of my reign, I esteemed faithfully. [37] With my whole heart faithfully [38] I loved the fear of their divinities [39] and feared their lordship.

[40] When Marduk, the great lord, [41] exalted my royal head [42] and appointed me to the lordship of all peoples, [43] and Nebo

---

(10) Var. *nin.*
(11) Var. *na-bi-um.*
(12) A, *Tin-Tir ki.*
(13) Part. of הרה.
(14) Var. *bi-ili ra-be-u.*
(15) Var. *ša.*
(16) Var. *ú-ul.*
(17) Var. *ki-iš-ša-at.*
(18) Var. *šim.*

Nabu (1) pa-ḳi-id kiššat (2) šami-e u irṣitim (3) 44 a-na šu-te-šu-ur ni-ši (4) 45 ḫaṭṭa i-ša-ar-ti (5) 46 ú-ša-at-mi-iḫ (6) ga-tu-ú a- 47 ia-ti ša-a-šu-nu ba-la-ak 48 aš-te-ni-'-a i-lu-ut-su-un 49 a-na zi-ki ir šu-mi-šu-nu kabtu (7) 50 pi-it-lu-ḫa-ak ili u *ilu* ištar (8).

51 a-na *ilu* Marduk bêli-ia ut-ni-en 52 su-pi-e-šu aṣ-ba-at-ma 53 a-ma-at libbi iš-te'-u 54 ša-a-šu ak-bi-iš « 55 ul-la-nu-ku bêli mi-na-a ba-ši-ma 56 a-na šarri ša ta-ra-am-ma 57 ta-na-am-bu-u zi-ki-ir-šu 58 ša e-li-ka ṭa-a-bu 59 tu-uš-te-eš-še-ir šu-um-šu 60 ḫa-ra-na i-šar-tu ta-pa-kid-su. 61 a-na-ku ru-bu-u ma-gi-ra-ka 62 bi-nu-ti ga-ti-ka 63 at-ta ta—ba-na-an-ni-ma 64 šar-ru-ti ki-iš-ša-at ni-ši 65 ta-ḳi-pa-an-ni 66 ki-ma du-um-ḳu-ka. bí-lu 67 ša tu-uš-te-ib-bi-ru 68 gi-mi-ir-šu-un 69 bí-lu-ut-ka ṣir-ti šu-ri-'-im-am-ma 70 pu-lu-uḫ-ti i-lu-ti-ka 71 šu-ub-ša-a i-na libbi-ia 72 šu-ur-ḳam-ma ša eli-ka ṭa-a-bu [Col. II.] ša ba-la-ṭi-ia lu te-ip-pi-eš. »

2 šu-ú a-ša-ri-du ka-ab-tu 3 igigallu ilâni rubû *ilu* Marduk 4 un-ni-en-ni-ia iš-me-e-ma 5 im-ḫu-ru su-pu-ú-a 6 uš-ṭi-ba-am-ma bí-lu-ut-su ṣir-ti 7 pu-lu-úḫ-ti i-lu-ti-šu 8 ú-ša-aš-ki-in i-na libbi-ia 9 a-na ša-da-da še-ir-di-e-šu 10 ú-ša-ad-ka-an-ni lib-ba pi-it-lu-ḫa-ak bí-lu-ut-su.

12 i-na tu-ku-ul-ti-šu (9) ṣir-ti 13 mâtâti ru-ga-a-ti (5) 14 ša-di-im ni-su-ú-ti (10) 15 iš-tu ti-a-am-ti (5) e-li-ti 16 a-na ti-a-am-ti ša-ap-li-ti 17 ur-ḫu-um aš-ṭu-tim

18 pa-da-nim pi-ḫu-ti (5) 19 a-ša-ar kib-si (11) šu-up-ru-su 20 še-e-pi la i-ba-aš-šu-ú 21 ḫa-ra-nam (12) na-am-ra-ṣa (13) 22 ú-ru-uḫ

---

(1) Var. *na-bi-um.*
(2) Var. *ki-iš-ša-at.*
(3) Var. *ša-mi-e u ir-ṣi-tim.*
(4) Var. *ka-al da-ad-mu u šu-um-mu ḫu te-ni-še-e-tim.*
(5) Var. *tim.*
(6) Var. *ḫu.*
(7) Var. *ka-ab-tu.*
(8) EIH *Dul.* Var. *iš-tar.*

director of all the heavens and the earth [44]-[46] caused my hand to grasp a righteous sceptre [44] for directing the peoples *, [47] I appealed to them [48] and I was regardful of their divinities; [49] at the mention of their revered names [50] I feared god and goddess.

[51] Unto Marduk, my lord, I prayed. [52] I directed my supplication unto him; [53] he was regardful of the utterance of my heart; [54] I spoke unto him : [55] « Without thee, oh lord, what exists? [56] For the king whom thou lovest, [57] whose name thou announcest, [58] who is pious toward thee, [59] direct his existence, [60] in the way of righteousness lead him. [61] I, the great one, am thy favorite, [62] the creation of thy hand. [63] Thou hast created me [64] and hast appointed me to the rulership of all peoples [66] according to thy mercy. Oh lord, [67] wheresoever thou enterest **, [69] cause them all to love thy lordship [70] and cause fear of thy divinity to abide in my heart. [72] Grant what is good before thee, [Col. II.], for truly it is thou that hast made my life. » [2] He, the excellent and honored, [3] great counsellor of the gods, grand Marduk, [4] heard my prayer [5] and received my supplication. [6] He rendered beneficent his grand lordship [7], and caused fear of his divinity to be in my heart; [9] to bear his yoke my heart urged me, [11] I feared his lordship.

[12] By his powerful aid, [13] distant lands, [14] far away mountains, [15] from the upper sea [16] to the lower sea, [17] ways difficult, [18] regions untraversed, [19] where the path was barred [20] and no foot had trod, [21] roads of bitterness, [22] thirsty ways, [23] I traversed; [24] the rebellious I conquered, [25] I subdued my foes,

---

(9) Var. *šu-nu.*

(10) Var. *ni-su-tim.*

(11) Var. *ki-ib-su.*

(12) Var. *nim.*

(13) Var. *ṣi.*

* Var. of A + B « *[for directing] all the dwellings of men, and for enriching mankind* ».

** Ie. *the sun god as Marduk.*

zu (1) -ma-mi (2) [23] e-ir-te-id-di-e-ma [24] la ma-gi-ri a-na-ar [25] ak-mi (3) za-'-i-ri [26] mâta uš-te-ši-ir-ma [27] ni-šim uš-ta-am-mi-iḫ [28] ra-ag-ga u ṣi-e-nim [29] i-na ni-ši u-še-is-si (4) [30] kaspi ḫurâṣi ni-si-ik abni [šu-ku-ru-ti [31] e-ra-a ^{iṣu} Mis-ma-gan-na (5)] [32] mi-im-ma šu-um-šu šu-ku-ru (6) [33] ḫegalla (7) ru-uš-šu-a [34] bí-ši-ti ša-di-im (8) [35] ḫi-iṣ-bi ta-ma-a-tim [36] ip-ti ka-bi-it-ti [37] i-gi-sa-a šu-um-mu-ḫu [38] a-na maḫâzi-ia Bâb-ili ^{ki} (9) [39] a-na maḫ-ri-šu (10) ú-še-ri-im-ma.

[40] i-na E-sa-gila [41] e-kal (11) bí-lu-ti-šu (12) [42] aš-tak-kan (13) zi-in-na-a-ti [43] E-ku-a pa-pa-ḫa [44] ilu Bêl ilâni ^{ilu} Marduk [45] ú-ša-an-bi-iṭ ša-aš-ša-ni-iš [46] ša-al-la-ru-uš-šu (14) [47] ḫu-ra-ṣu ru-uš-ša-a [48] ki-ma Im-Bar (15) u agi [49] aban ukni u aban Giš-šir-gal [50] Unu-E (16) u-ša-al-bi-iš [51] Ka-ḫi-li-sug bâbu ku-uz-bu [52] u bâb E-zi-da E-sag-ila [53] ú-še-piš nam-ri-ri ilu šam-ši. [54] Dul-azag ašar šimâti [55] ša Ub-šu-gin-na parak ši-ma-a-ti [56] ša i-na zag-mu-ku ri-eš ša-at-ti [57] umi 8 *kam* umi 11 *kam* [58] ilu šar ilâni šamê irṣitim bêlu ilu (17) [59] i-ra-am-mu-ú ki-ri-ib-šu [60] ilâni šu-ut šamê irṣitim [61] pa-al-ḫi-iš ú-ta-tu-ku-šu [62] ka-am-su iz-za-zu maḫ-ru-uš-šu [63] ši-ma-at û-um da-ír-u-tim [64] ši-ma-at ba-la-ṭi-ia [65] i-ši-im-mu i-na ki-ir-bi [Col. III] parakka šu-u parak šar-ru-ti [2] parak ilu bêl (18) -ú-ti

[3] ša igigal ilâni rubû ^{ilu} Marduk [4] ša šarru ma-aḫ-ri [5] i-na kaspi ip-ti-ku bi-ti-ik-šu [6] ḫuraṣi namri ti-ik-nim me-lam-mi [7] u-ša-al-bi-iš-su. [8] u-nu-ti bît E-sag-ila [9] ḫuraṣi ru-uš-ša-a [10] iṣu elippu *Ku-a* za-ri-ri u abnê [11] ú-za-'-in [12] ka-ak-ka-bi-iš ša-ma-mi

---

(1) Var. *ṣu*,
(2) Var. *mu*.
(3) B *mu*.
(4) Var. *su*. Cf. 9[41].
(5) This phrase, evidently an expansion, is not in A + B. Cf. 8[10] f.
(6) Var. has also *šu-un-du-lu*, om. by E I H for lack of space.
(7) Var. *ḫe-gal-lam*.
(8) Var. *i*.
(9) A *Ba-bi-lam-ki*.
(10) Var. *ma-aḫ-ri-šu-un*.

[26] and ruled the land justly; [27] and I made the people prosperous, [28] the evil and wicked [29] among the peoples I removed. [30] Silver and gold, valuable jewels, [31] bronze and *Mismagan*-wood, [32] whatsoever has a value, [33] abundance, splendid [34] produce of the mountains, [35] wealth of the sea, [36] plenty in great quantity, [37] rich presents, [38] at my city Babylon I offered before him. X

[40] In Esagila, [41] the temple of his lordship, [42] I finished the adornments, [43] Ekua, the shrine [44] of the lord of the gods, Marduk, [45] I made to shine as the sun, [46] as a radiant wall. [47] With brilliant gold, [48] like an *Im-Bar* or a crown, [49] with jewels and alabaster (?) [50] I clothed the divine seat of the temple.

[51] Ḳa-Hi-Li-Sug, gate of abundance, [52] and Ḳa-Ezida, of Esagila, [53] I made in the shining splendor of the sun.

[54] Dul-Azag, place of fates, [55] which is in Ubšuginna, gathering hall of fate, [56] wherein at the zagmuk in the beginning of the year, [57] on the 8th and 11th days [of the month], [58] the king of the gods of heaven and earth, divine lord, [59] sits, [60] where the gods of heaven and earth [61] reverence him, [62] kneeling and standing before him, [63] where they decree the days of eternity [64] and the fate of my life,

Col. III [1] that chamber, chamber of royalty, [2] chamber of the god of lordship, [3] of the leader of the gods, great Marduk, [4] which a former king adorned [5] with silver, [7] I clothed [6] in

(11) Vars. A + B have *e-kal na-ra-am*.

(12) B *šu-nu*.

(13) Var. *aš-ta-ak-ka-an*.

(14) Var Neb. **14,** 1, 34 *ri-iš*.

(15) Evidently a brilliant coating of something like mortar, literally *irṣili-namri*, ie. « shining clay ».

(16) Lit. « great abode of the temple ».

(17) Ie. *Nebo*, cf. Neb. **9,** 1, 34 + **15,** 3, 35.

(18) Id. *En-Lil*.

[13] e-eš-ri-e-ti Bâb-ili-ki [14] ú-še-piš az-nu-un. [15] ša E-temin-an-ki [16] i-na a-gur-ri aban uknî el-li-ti [17] u-ul-la-a ri-e-ša-a-ša. [18] a-na e-bi-šu E-sag-ila [19] na-ša-an-ni li-ib-bi [20] ga-ga-da-a bi-tu-ga-ak (1) [21] ri-e-ša-a-ti erini-ia [22] ša iš-tu La-ab-na-nim [23] kišti el-li-tim ub-lam [24] a-na zu-lu-lu E-ku-a [25] pa-pa-ḫa ilu bêl-û-ti-šu [26] aš-te-'-e-ma i-ta-am libbi [27] erinê dannû-tim [28] a-na zu-lu-lu E-ku-a [29] ḫuraṣi nam-ri ú-ša-al-biš [30] ši-i-bi šap-la-nu erini zu-lu-lu [31] kaspi u ni-si-iḳ abni [32] ú-za-'-in [33] a-na e-pi-šu E-sag-ila [34] ud-da-kam ú-sa-al-la-a. [35] šar ilâni bêl bêlê (2) [36] Bar-zi-pa-ki maḫaz na-ar-mi-šu [37] ú-us-si-im-ma

[38] E-zi-da bîti ki-i-nim [39] i-na ki-ir-bi-šu u-še-bis [40] i-na kaspi ḫuraṣi ni-se-ik-ti abni [41] e-ra-a *iṣu* Mis-ma-gan-na erini [42] u-ša-ak-li-il ši-bi-ir-šu (3) [43] erini zu-lu-lu [44] pa-pa-ḫa-a-ti *ilu* Nabu [45] ḫuraṣi u-ša-al-bi-iš [46] erini zu-lu-lu Ḳa-?-A (4) [47] u-ša-al-bi-iš kaspi nam-ri [48] ri-i-mu dalâti bâb pa-pa-ḫa [49] si-ip-pi ši-ga-ri *iṣu* tallu ḫetti (5) [50] *iṣu* ḳa-na-ku za-ri-ri um-ma [51] erini zu-lu-lu [52] da-la-ba-na-a-ti-šu [53] kaspi u-za-'-in. [54] ta-la-ak-ti pa-pa-ha [55] u ma-la-ak bîti [56] a-gu-úr eš-ma-ri-e [57] Du-U parakkê ki-ir-bi-šu [58] pi-ti-ik ka-as-pa [59] rimê dalâti bâbâni [60] i-na za-ḫa-li-e [61] nam-ri-iš ú-ba-an-nim. [62] bîti as-miš u-dam-mi-iḳ-ma [63] a-na ta-ab-ra-a-ti [64] lu-li-e uš-ma-al-lam [65] eš-ri-e-ti Bar-zi-pa-ki [66] ú-še-bi-iš az-nu-un [67] ša E-taš (6) -me-imin-an-ki

[69] i-na a-gur-ri aban ukni el-li-ti (7) [70] ú-ul-la-a ri-e-ša-a-ša

[71] iṣu elippu nâru Kan-Ul [72] ru-ku-bu ru-bû-ti-šu [Col. IV] elippu ma-aš-da-ḫa zag-mu-ku [2] i-si-in-nim Šu-an-na-ki [3] *iṣu* ka-ri-e-šu [4] za-ra-ti ki-ir-bi-šu [5] ú-ša-al-bi-šu [6] ti-i-ri (8) ša-aš-ši u

---

(1) *Patâku*, perm. form with vowel *u*.

(2) Cf. 2[58]; must refer to *Nebo*.

(3) Lines 38-42 are an expansion of the originals A + B 1 [35] f.

(4) McGee *E-ku-a*; see *Wadi Brissa*, 6 [46] note.

shining gold of bright preparation. [8] The utensils of the temple Esagila [9] with pure gold, [10] the *Ku-a*-boat with gems and jewels, [11] I adorned, [12] like stars in heaven. [13] The sacred places of Babylon [14] I caused to be builded and I cared for them. [15] The top of E-temin-an-ki [16] with burnt-brick and brilliant stones [17] I raised. [18] To build Esagila [19] my heart enjoined me. [20] I planned in my mind. [21] The best of my cedar beams [22] which I brought from Lebanon, the glorious forest, [24] to cover Ekua [25] the shrine of his lordly power [26] I selected. The inner side [27] of the great cedar beams [28] for a roof of Ekua [29] with shining gold I clothed. [30] The lower ends (?) of the cedars of the roof [31] with gold and jewels [32] I adorned. [33] To build Esagila [34] I prayed daily. [35] As to the king of gods, lord of lords, [36] Barsippa, city of his dwelling place, [37] I adorned.

[38] Ezida, the faithful house, [39] I caused to be made in the midst thereof, [40] with silver, gold, and precious stones, [41] bronze, *Mis-magan*-wood, and cedar, [42] I finished its work. [43] The cedar beams of the roof [44] of the shrines of Nebo [45] I clothed in gold. [46] The cedar beams of the roof of *Ka-?-A* [47] I clothed in shining silver. [43] The bulls at the doors of the gate of the holy place, [49] the door sills, the posts, the cornices, (?) [50] and the door valves, with precious metals even as [51] the cedar beams of the roof [52] of its *Talabanâti* [53] I adorned in silver. [54] The way to the shrine [55] and the walk to the temple [56] with brilliant tiling, [57] the rooms and the chambers in it [58] with silver work [59] and the bulls at the doors of the gates [60] with a metal covering, [61] I made in splendor. [62] The temple with adornment I made acceptable : [63] for men to behold [64] I filled it with beautiful things. [65] The sacred places of Barsippa [66] I caused to be builded and I cared for them. [67] The top of E-taš-me-imin-an-ki

---

(5) Id. *iṣu* TAL-GAN-UL = *tallu* + *ḫêtu*; see *Wadi Brissa* 6[33].

(6) KIN, ie. gunated UR or TAŠ.

(7) cf. A I, 43 *el-lu-tim* and B *e-el-li-ti*.

(8) Root תור ?

abni. 7 E-bir-bir a-ḳi-ti ṣi-ir-ti 8 ša *ilu* bêl ilâni *ilu* Marduk 9 ši-kin ḫi-da-a-ti u ri-ši-a-ti 10 ša I-gi-gi u A-nun-na-ki 11 i-na ka-ma-a-ti Bâb-ili-*ki* 12 i-na ku-up-ri u a-gu-ur-ri 13 ša-da-ni-iš e-ir-te (1) 14 E-maḫ bit *ilu* Nin-ḫar-sag-ga 15 lib-ba Bâb-ili *ki* 16 a-na *ilu* Maḫ ummu bâ-nî-ti-ia 17 i-na Bâb-ili *ki* e-pu-uš 18 a-na *ilu* Nabu sukallu ṣi-i-ri 19 ša i-din-nam ḫaṭṭa i-šar-ti 20 a-na pa-ḳa-dam ka-al da-ad-mi 21 E-nin-ḫad-kalama-sum-ma bit-su 22 i-na Bâb-ili *ki* 23 i-na ku-up-ri u a-gur-ri 24 e-ip-ti-ik pi-ti-ik-šu 25 a-na *ilu* Sin mu-da-am-mi-iḳ 26 i-dâ-ti-ia 27 E-giš-šir-gal bit-su 28 i-na Ba-bi-ili-ki e-pu-uš 29 a-na *ilu* Šamaš da-ia-nim ṣi-i-ri 30 ša-kin ṣalam damiḳti (2) i-na te-ir-ti-ia 31 E-di-kud-kalam bit-su

32 i-na Bâb-ili- (4) ki 33 i-na ku-up-ri u a-gur-ri 34 ša-ki-iš e-pu-uš 35 a-na *ilu* Ramman mu-ša-aš-ki-in ḫegalla 36 i-na mâti-ia E-nam-ḫe bît-su 37 i-na Bâb-ili-*ki* ab-nim 38 a-na *ilu* Gu-la e-ṭi-ra-at 39 ga-mi-la-at na-bi-iš-ti-ia 40 E-sa-bi E-ḫar-sag-el-la 41 bîtâti-ša i-na Bâb-ili-*ki* 42 i-na ku-up-ri u a-gur-ri 43 as-mi-iš ab-nim 44 a-na *ilu* Nin-lil-an-na 45 bí-el-ti ra-'-im-ti-ia 46 E-kiku-inim bit-sa 47 i-na tu-ub-ga dûri Bab-ili *ki* 48 ša-ki-iš e-pu-uš 49 a-na *ilu* Dumu-lil (5) mu-šab-bi-ir 50 ka-ak-ku nâ-ki-ri-ia 51 bit-su in Bar-zi-pa-*ki* e-pu-uš 52 a-na *ilu* Gu-la bí-el-ti 53 mu-ṭi-ba-at ši-ri-ia 54 E-gu-la E-til-la E-zi-ba-til-la 55 3 e-eš-ri-e-ti-ša 56 i-na Bar-zi-pa-ki e-pu-uš 57 a-na *ilu* Ramman mu-ša-az-ni-in 58 zu-un-nim nu-uḫ-šu i-na mâti-ia 59 bit-su i-na Bar-zi-pa-*ki* 60 as-mi-iš ab-nim 61 a-na *ilu* Sin na-aš ṣa-ad-du (6) 62 da-mi-iḳ-ti-ia 63 E-dim-

---

(1) Cf. *Wadi Brissa*, 5³⁹.

(2) *ṣalam damiḳti*, ie. « appearance favorable » or « image of good fortune, » referring to the use of small images in taking omens; *šâkanu ṣalma damḳa* and *šakanu annim kinim* both mean « to give a favorable answer » : cf. Neb. **1**, 3, 29 f. **12**, 2, 25 ff. Wadi Brissa B 6².

(4) Id. *An-An*, *ie. bâb-ilâni.*

(5) Cf. Neb. **1**. 2, 26.

(6) *našû ṣadâdu*, an idiom of divination, cf. *šakânu ṣalmu* l. 30.

* The great New Year's festival at Babylon is known as the *zagmuk, isinnu Babili*, and *aḳit Nabu* (see W. Br. 3⁵⁰). It is probable that all the important religious centres of Babylonia were represented in some way at Babylon at that time. Interesting in this regard is the name of the scribe of the contract *Strass.*

[68] with burnt brick and brilliant stones [69] I raised. [71] As to the « Boat of the *Kan-Ul* Canal » [72], carriage of his royal power,

Col. IV [1] the boat of the procession of the feast, [2] the festival* of Babylon, [3] its masts and its canopy within it [5] I clothed [6] with a dazzling plating (?) and with jewels. [7] E-bir bir, [temple of sacrifices], of the great New Year's Feast [8] of Marduk, lord of gods, [9] construction of joy and gladness [10] of the Igigi and Annunaki [11] near the wall of Babylon, [12] with mortar and burnt brick [13] mountain high I erected. [14] E-mah, temple of Nin-ḫarsagga [15] in Babylon [16] unto Maḫ, the mother, my creatress, [17] I made in Babylon. [18] To Nebo, great messenger, [19] who gave me a righteous sceptre [20] for directing all peoples, [21] E-(nin)ḫad-kalama-summa, his temple in Babylon, [23] with mortar and burnt brick [24] I constructed. [25] To Sin, who renders pure my hands, [27] Egišširgal, his temple in Babylon, I made. [29] To Šamaš, mighty judge, [30] who brings good fortune with my oracles, [31] E-dikud-kalama, his temple [32] in Babylon, [33] with mortar and brick [34] I erected on high. [35] To Ramman, who brings plenty [36] unto my land, E-nam-ḫe, his temple [37] in Babylon, I built. [38] To Gula, who spares, [39] who favors my spirit, [40] E-sabi and E-ḫarsag-ella, [41] her temples in Babylon, [42] with mortar and burnt brick I built in splendor. [44] To Nin-lil-anna, [45] queen, my compassionate one, [46] E-kiku-inim †, her temple [47] beside the wall of Babylon, [48] I built on high. [49] To Dumu-lil,

---

Nebuchadnezzar 436[20] who gives his profession as the priest of the *išitti Bâbili ki*, ie. 'priest of the festival of Babylon'. This scribe *Marduk-zêri-êpuš* is from Sippar so that it seems evident that at least *Šamaš* of Sippar was represented at the festival of Babylon. [This passage removes all doubt as to the equivalence of *išittu* and *isinnu*. The sign used for *išitti* is Br. 949].

† In the tablet of sacrifices, *Strassmaier Nebuchadnezzar* 247[11] and the duplicate 416[4] (fragment), occurs the phrase, « flesh of oxen and lambs *pani ilu Pap-sukal ša E-kiku-ini bit ilu Nin-lil-an-na ša kišad palgi ša alu Eššu ša kirib Babili ki* ». It would appear from this that *Pap-Sukal* here = *Nin-lil-an-na* who is of course *Zarpanit*. The temple of *Zarpanit* was then in a quarter of Babylon called *Eššu*, by a canal and near the wall.

an-na bit-su 64 i-na i-gar li-mî-ti E-zi-da 65 na-am-ri-iš e-pu-uš

66 Im-gur-Bêl 67 u Ni-mi-it-ti-Bêl 68 dûrâni rabûtí ša Bâb-ili ki 70 ša ilu Nabu-aplu-ú-ṣu-ur 71 šar Bâbili ki a-bi ba-nu-ú-a 72 i-pu-šu-ma la ú-ša-ak-li-lu 73 ši-bi-ir-šu-un [Col. V] ḫi-ri-it-su i-iḫ-ru-ma 2 ka-a-ri dan-nû-ti 3 in ku-up-ri u a-gur-ri 4 ik-zu-ur ki-bi-ir-šu. 5 ka-a-ri A-ra-aḫ-ti 6 i-pu-šu-ma 7 ma-ka-a-at a-gur-ri 8 a-bar-ti Pu-ra-at-ti 9 ú-ra-ak-ki-su-ma 10 la ú-ša-ak-li-lu 11 si-it-ta-a-ti. 12 iš-tu Dul-azag 13 ašar šimâti 14 pa-ra-ak ši-ma-a-ti 15 a-na Ai-i-bur-ša-bu-um 16 su-li-e Bab-ili ki 17 mi-iḫ-ra-at bâb Belit (1) 18 in libitti aban dur-mi-na-ban-da (2) 19 ma-aš-da-ḫa bêli rabî ilu Marduk 20 u-ba-an-na-a ta-al-lak-ti. 21 ia-ti apal-šu ri-e-eš-ta-a 22 na-ra-am libbi-šu 23 Im-gu-ur-Bêl 24 u Ni-mi-it-ti-Bêl 25 dûrâni rabûti Bâb-ili ki 26 u-ša-ak-li-il 27 i-ta-at kâr ḫi-ri-ti-šu 28 2 ka-a-ri dannûti 29 in ku-pur u a-gur-ri ab-ni-ma 30 it-ti kâr a-bi ik-zu-ru 31 e-is-ni-iḳ-ma 32 maḫâza a-na ki-da-nim 33 ú-ša-al-mi 34 kâr a-gur-ri 35 bal-ri êrib šamši 36 dûra Bâb-ili ki 37 ú-ša-as-ḫi-ir

38 Ai-bu-ur-ša-bu-um 39 su-li-e Bâb-ili ki 40 a-na ma-aš-da-ḫa bêli rabî Marduk 41 ta-am-la-a za-aḳ-ru 42 ú-ma-al-li-ma 43 i-na libitti aban dur-(3) mi-na-ban-da 44 u libitti aban ši-ti-ik

---

(1) This must mean the gate of E-maḫ, which stood across the way from Esagila.

(2) « rotweisser Breccia » : so described by Koldewey « *Die Pflastersteine von Aiburšabu in Babylon* », who found the name *dur* etc. written regularly on pavement slabs of this king of stone; cf. l. 43.

(3) Written here and always on the pavements slabs found by Koldewey, *l. c.*, *Ku*, but in line 18 Tur, which shows that the sign *Ku* is to be pronounced dur. Koldewey describes the stones as « dark marble with red streaks ». *Dur-mi Na Banda* signifies, *Mi* dark, *Na* stone, and *Banda* small; ie. the « small dark stone »; *Ku* is here evidently either a determinative or a phonetic element; it is

who destroys [50] the weapons of my foes, [51] his temple in Barsippa I made. [52] To Gula, the queen, [53] who makes my body healthy, [54] E-Gula, E-tila, and E-ziba-tila, [55] her three sacred temples, [56] I built in Barsippa. [57] To Ramman, who sends rains, his blessing upon my lands, [59] his temple in Barsippa I built in splendor. [61] To Sin, who bears the token? [62] of my favorable fortune, [63] E-dim-anna, his temple, [64] at the outer wall of Ezida I made splendidly.

[66] As to Im-gur-Bel [67] and Nimitti-Bêl, [68] the great walls of Babylon [70] which Nabopolassar king of Babylon, my father, [72] had made but did not finish [73] their work,

Col. V [1] their moats he dug [2] and their two huge moat-walls [3]-[4] he had fixed in them with mortar and brick. [5] He had made the moat-walls of *Arahtu* [7] and walls of brick [8] along the farther side of the Euphrates he had built in, [10] but the rest he had not finished.

[12] From Dul-Azag, [13] place of fates, [14] chamber of destinies, [15] to Aiburšabu, [16] a street of Babylon, [17] before the Gate of Belit, [18] with brick and *Dur-mi-na-banda* stone [19] for the procession of Marduk [20] he made a walk. [21] I, his first born son, [22] beloved of his heart, [26] completed [23] Imgur-Bel [24] and Nimitti-Bel, [25] great walls of Babylon. [27] Beside their moat-walls [28] two huge moat-walls I built of mortar and burnt brick; [30] with the moat-wall which my father had fixed [31] I joined it, [32]-[33] and thus surrounded the city for protection. [34] A wall of burnt brick, [35] on the west side, [37] I put around about [36] the wall of Babylon.

often used in the names of plants (Br. 10592 ff. 10632 etc.), of instruments and vessels (10620, 10623, 10629) and without any effect on the ideogram in 10598, where *Uš-sa* alone = emêdu; cf. 5050. It can easily be shown that *Ki* has no effect on the meaning of a combination; Cf. Br. 9718 with 4746; cf. 9700, *Ki-izi* = *išâtu* pronounced *izi*, and 9710, 9689 etc. One might infer that *ku*, *ki* are phonetic elements, but in that case they should affect the pronunciation; moreover we are certainly to pronounce here *dur*, as the variant in l. 18 shows. Therefore the only conclusion one can safely draw is that the *signs Ku* and *Ki* often do not affect the sense of an ideogram.

šad-î [45] Ai-i-bu-ur-ša-bu-ú [46] iš-tu bâb el-la [47] a-na Ištar ([1]) -sa-ki-pa-at- [48] te-e-bi-ša [49] a-na ma-aš-da-ḫa i-lu-ti-šu [50] u-da-am-mi-iḳ-ma [51] it-ti ša a-bi i-pu-šu [52] e-is-ni-iḳ-ma [53] ú-ba-an-na-a [54] ta-al-la-ak-ti [55] [ilu] Ištar sa-ki-pa-at- [56] te-e-bi-ša ([2]) [57] ša Im-gur-Bêl [58] u Ni-mi-it-ti Bêl [59] abullê ki-la-at-ta-an [60] i-na ta-am-li-e [61] su-li-e Bâb-ili [ki] [62] iš-ta-ap-pi-el. [63] ni-ri-ba-ši-in [64] abullê ši-na-a-ti [65] ad-ki-e-ma [Col. VI] mi-iḫ-ra-at mê-e i-šid-si-in [2] i-na ku-up-ri u a-gur-ri [3] u-ṣar-ši-id-ma [4] i-na a-gur-ri aban ukni elli-tim [5] ša rîmê u ṣir-ruššû [6] ba-nu-ú kir-bu-uš-ša [7] na-ak-li-iš ú-še-piš [8] erinê dannû-ti [8] a-na su-lu-li-ši-na [10] ú-ša-at-ri-iṣ [11] dalâti erini [12] ta-aḫ-lu-up-ti siparri [13] aš-ku-up-pu u nu-ku-še-e [14] bi-ti-iḳ êri e-ma bâbâni-ša [15] e-ir-te-it-ti [16] rîmê êrî e-iḳ-du-tum [17] u ṣir-ruššû še-zu-zû-ti [18] i-na si-ip-pi-ši-na uš-zi-iz [19] abullê ši-na-a-ti [20] a-na tab-ra-a-ti kiššat ni-ši [21] lu-li-e uš-ma-al-lam. [22] Gan taḫâzi ([3]) a-na [23] dûri Bâb-ili [ki] la ṭa-ḫi-e [24] ša ma-na-ma šarru maḫ ([4]) -ri la i-pu-šu [25] 4000 ammat ([5]) ga-ga-ri [26] i-ta-a-ti Bâb-ili [ki] ([6]) [27] ni-si-iš la ṭa-ḫi-e [28] dûra danna bal-ri ṣît šamši [29] Bâb-ili [ki] ([7]) ú-ša-as-ḫi-ir [30] ḫi-ri-is ([8]) -su aḫ-ri-e-ma ki-bi-ir-šu [31] i-na ku-up-ri u a-gur-ri [32] ak-zu-ur ([9]) -ma [33] dûra danna i-na kišâdi ([10]) -šu [34] ša-da-ni-iš ab-nim [35] abullê-šu ša-ad-la-a-ti

---

(1) Br. 8861. Wadi Brissa 7^{43} *ilu* Ri.

(2) Section 38-56 is double; 38-44 is from an unknown source and 45-56 is from **19** A, 7^{43-46}; see note on latter passage in R. T. Vol. XXVIII.

I am of the opinion that *Bâbu-ellu* is the same as the *Abulli Ištar* of **7**, 2^{13}, the well known *Ištar-Gate.* My views as expressed in the note on Wadi Brissa A, 7^{43-53} have been modified by a private criticism of Professor Fritz Hommel. I hold that W. B. 7^{43-46} is an insertion into the text and that our passage **15**, 5^{45-56} is a duplicate of 5^{38-44} and a redaction of W. B. 7^{43-46}. But these two passages **15**,5^{45-56} and 19, A 7^{43-46} contradict each other. Wadi Brissa says that the street *Ištar-dannat-ṣâbê-šu* ran from the city gate *Nana-sakipattebiša* to *Bâbu-ellu.* Our passage says equally clearly that *Aibur-šabu* ran from *Bâb-Ellu* to *Nana-sakipat-têbešu.* That the same street is meant, is evident from the fact that both passages state that it was for the procession of Marduk. I am forced by Hommel's criticism to regard *Ištar-dannatṣabê-šu* as the name of this street in WB and *Nana-sakipattebešu* as a gate of the outer wall. [Also *Nabu-daian-niši-šu* 19, A, 7^{49} is to be regarded as the name of the *street* of *Nabu* leading from the outer gate *Kibšu-nakar* to the door of Nebo's shrine *Bab-Tur-nun-na*]. The sole explanation that can be made is that the streets *Aibur-šabu* and *Ištar-dannat-ṣâbe-*

[38] Aibur-šabu, [39] a street of Babylon, [40] for the procession of my great lord Marduk, [42] I filled up [41] with a high filling, [43] and with bricks and *Dur-mi-na-banda* stone, [44] and with stones from the mountain. [45] *Aibur-šabu,* [46] *from the Shining Gate* [47] *to* [the *city gate*] Nana Destroyer of her Adversaries, [49] *for the procession of his divinity* [50] *I made acceptable,* [51] *and with what my father made* [52] *I joined it* [53] *and built* [54] *the threshold of* Nana Destroyer of her Adversaries.

[57]-[59] The great gates of both Imgur-Bêl and Nimitti-Bel [62] were too low [60] because of the grading [61] of the street of Babylon. [63] At their entrances I tore down those gates,

Col. VI [1] and upon the water evel [3] I founded their foundation [2] in mortar and burnt brick. [4]-[7] With burnt brick and brilliant stones on which bulls and serpents were engraved I made them skilfully *. [8] Great cedars [9] for their covering [10] I framed. [11] The valves of the gate of cedar, [12] the covering of brass, [13] the sills and the hinges, [14] with bronze work I fitted into its gates. [16] Great bronze bulls [17] and serpents standing upright [18] I placed at their thresholds. [19] Those great gates [21] I filled with treasures [20] for the beholding of all men.

šu met at the inner gate *Bâb-ellu*, *Ištar-dannat-ṣâbe-šu* being a continuation of the old street between the inner walls. When Wadi Brissa was written the street between the inner and outer gates was still named in honor of *Ištar* as were the two gates at each extremity. However the Marduk tendencies of the later days demanded that the whole street be named after the old street of the Marduk procession, inasmuch as this procession for some reason now went as far as the outer gate.

(3) Gi-Ak (?) cf. 8,42. Neb. 4, 1,20.

(4) Var *ma-aḫ*.

(5) Var. *am-ma-at*.

(6) Var. *Ba-bi-lam-ki*.

(7) A *Ba-bi-lam-ki*.

(8) Omitted by A + B.

(9) A *úr*.

(10) Var. *ki-ša-di*.

* These two gates are in all likelihood *Bâb-Ellu* [= *Ištar-gate?*] and *Nana-sakipat-tebe-šu*.

[36] ú-ra-ak-ki-is-ma [37] dalâti erini taḫ (1) -lu-up-ti siparri [38] e-ir-te-it-ti-ši-na-a-ti. [39] aš-šum ai-bi la ba-bil (2) pa-nim [40] i-te-e Bâbili [ki] la sa-na-ga [41] me-e ra-be-u-tim [42] ki-ma gi-bi-iš ti-a-ma-ti [43] mâta ú-ša-al-mi-ma [44] e-bi-ir-šu-un [45] ki-ma e-bir ti-a-am-ti gal-la-ti [46] ia-ar-ri ma-ar-ti [47] bu-tu-uḳ-ti ki-ir-ba-šu-un [48] la šu-ub-ši-i [49] ši-bi-ik e-pi-ri [50] aš-ta-ap-pa-ak-šu-nu-tim-ma [51] ka-a-ri a-gu-úr-ri [52] uš-ta-as-ḫi-ir-šu-nu-tim [53] ma-aṣ-ṣar-ti na-ak-li-iš [54] ú-da-an-ni-in-ma [55] maḫâza Babili [ki] [56] a-na ni-ṣir-ti aš-ku-un. [57] Ṭa-a-bi-su-pu-ur-šu [58] dûra Bar-zi-pá- [ki] [59] e-eš-ši-iš e-pu-uš [60] ḫi-ri-it-su aḫ-ri-e-ma [61] i-na ku-up-ri u a-gur-ri (3) [62] ak-zu-ur ki-bi-ir-ša. [63] [ilu] Nabu-ku-du-ur-ri-ú-ṣu-ur

Col. VII šar Bâb-ili [ki] [2] ša [ilu] Marduk bêlu rabû [3] a-na dam-ga-a-ti maḫâ-zi-šu [4] Bâb-ili [ki] ib-bu-šu a-na-ku-ma [5] E-sag-ila u E-zi-da [6] ki-ma ša-ru-ru šam-šu u-še-bi [7] eš-ri-e-ti ilâni rabûti [8] û-mi-iš ú-na-am-mi-ir. [9] pa-na (4) -ma ul-tu û-um ul (5) -lu-ti (6) [10] a-di pa-li-e [11] [ilu] Nabu-aplu-ú-ṣu-ur šar Bâb-ili [ki] (7) [12] a-li-di-ia [13] šarrâni ma-du-ti (8) a-lik (9) maḫ (10) -ri-ia [14] ša i-lu a-na šar-ru-tim [15] iz (11) -ku-ru zi-ki-ir-šu-un (12) [16] i-na maḫâzâni ni-iš i-ni-šu-nu [17] a-ša-ar ir (13) -ta-a (14) -mu [18] êkalê i-te-ip-pu-šu [19] ir-mu-u šu-ba-at-su-un [20] bu-ša-šu-nim (15) i-na ki-ir-bi [21] ú-na-ak-ki-mu

---

(1) Var. *ta-aḫ*.
(2) Cf. 9,38 and Variant.
(3) 57-61, cf. 1.2.22-24.
(4) B *na-a*.
(5) B *u-ul*.
(6) Var. *tim*.
(7) *Tin-tir-ki*, Var. *Ka-dingir-ra-ki*.
(8) Omitted by Var.

[22] That the firm front of the battle line against Imgur-Bêl, [23] the wall of Babylon, might not draw nigh, [24] that which no former king had done [I did] [29] [in that] I threw about Babylon [28] a huge wall to the eastward, [25] 4000 cubits along the city, [27] far off, not near. [30] Its moat I dug and its sides [32] I fixed [31] with mortar and burnt brick. [33] A huge wall at its bank [34] I built mountain high. [35] Its wide gates [36] I built in. [37] Valves of cedar, plating of brass, [38] I fitted into them.

[39] That an enemy with evil intention [40] might not press upon the sides of Babylon, [41] with much water [42] like the floods of the sea [43] I surrounded the land. [44] That their surges [48] might not make [47] a break in them, [45] as the surges of the bellowing sea, [46] the bitter stream, [49] a construction of earth [50] I heaped up for them, [51] and a moat-wall of stone [52] I placed around them. [53] The defenses carefully [54] I strengthened. [55] The city Babylon [56] I rendered into a defenced city.

[57] Tabušupuršu, [58] the wall of Borsa, [59] I rebuilt, [60] I dug its moat and [62] fixed its banks with mortar and burnt brick. [63] Nebuchadnezzar,

Col. VII [1] king of Babylon, [2] whom Marduk the great lord [3] for the good fortune of his city Babylon [4] has made, am I. [5] Esagila and Ezida [6] as the bright radiance of the sun I made bright. [7] The temples of the great gods [8] as the daylight I made to glow. [9] In former times, from the ancient days [10] to the reign of Nabopolassar, king of Babylon, [12] my father who bore me, [13] many kings my predecessors, [14] whose names god had named for ruling, [16]-[18] had built temples in cities which they loved, [19] had placed their dwellings [20]-[21] and

(9) Var. *a-li-ku*.
(10) Var. *ma-aḫ*.
(11) Text. *ír* (?).
(12) Lines 14, 15 an insertion, cf. **14**, 1[45].
(13) Text *iš*.
(14) Omitted by Var.
(15) Var. *bu-ša-a-šu-nu*.

22 ú-ga-ri-nu ma-ak-ku-ur-šu-un. 23 i-na i-si-nim (1) zag-mu-
ku (2) 24 ta-bi-e ilu bêl ilâni (3) ilu Marduk 25 i-ru-bu (4) a-na ki-
ir-bi Babili-ki 26 iš-tu ib-na-an-ni ilu Marduk 27 a-na šar-ru-ú-ti
28 ilu Nabu (5) a-bi-il-šu ki-i-nim 29 ip-ki-du ba-ú-la-a-tu-šu 30
ki-ma na-ap-ša-ti a-ḳar- (6) ti 31 a-ra-mu ba-na-a la-an-šu-un
32 e-li Bâbili- (7) ki u Bar-zi-pa- (8) ki 33 ul ú-ša-pa mahâza
34 i-na Bâb-ili-ki 35 ali ni-iš inâ- (9) ia ša a-ra-am-ma (10) 36 e-kal
bîti ta-ab-ra-a-ti ni-ši (11) 37 ma-ar-ka-sa mâti 38 ku-um-mu el-
lam (12) ad-ma-nim šar-ru-ti 40 i-na ir-ṣi-ti (13) Bâb-ili ki 41 ša
ki-ri-ib Bâb-ili ki (14) 42 iš-tu Im-gur-Bêl 43 a-di Li-bi-il-hegalla
44 pa-al-ga (15) ṣît šamši 45 iš-tu kišad (16) nâru Puratti 46 a-dí
Ai-i-bur-ša-bu-u (17) 47 ša ilu Na-bi-um-aplu-ú-ṣu-ur 48 šar Babili
a-ba (18) ba-nu-ú-a 49 i-na libitti ib-ši-mu-ma 50 i- (19) ir-mu-ú
ki-ir-ib- (20) ša 51 i-na me-e mi-lum (21) 52 i-ši-id-sa i-ni-iš- (22) ma
53 i-na ta-am-li-e 54 su-li-e Bâb-ili 55 ša ekal (23) ša-a-tim 56 iš-ta-
ap-pi-la bâbāni-ša 57 i-ga-ru-ša bi-ši-ti libitti 58 ad-ki-e-ma 59
te-me-en-ša ap- (24) te-e-ma 60 šu-pu-ul me (25) -e ak-šu-ud 61
mi-iḥ- (26) ra-at me- (27) e i-ši-id-sa 62 u-ša-ar-ši-id-ma 63 i-na
ku-up-ri u a-gur-ri [Col. VIII] u-za-aḳ-ḳi-ir-ša 2 ḥu-úr-sa-ni-iš
3 erinê dannû-ti a-na zu-lu-li-šu 4 ú-ša-at-ri-iṣ 5 dalâti erini
6 ta-aḥ-lu-up-ti siparri 7 aš-ku-up-pi (28) u nu-ku-še-e 8 pi- (29)
ti-iḳ êri (30) e-ma Bâbâni-šu 9 e- (31) ir-te-it-ti 10 kaspi ḥurāṣi

(1) Var. *i-si-in-ni.*
(2) Var. *za-am-mu-ku.*
(3) Id. *An-An.* A *An.*
(4) B *i-ir-ru-bu.*
(5) Var. *Na-bi-um.*
(6) Var. *ga-ar.*
(7) *Tin-tir.* Var. *Ka-dingir-ra.*
(8) Var. *Bar-sip.*
(9) *Igi-dual* Var. *i-ni.*
(10) Var. *mu.*
(11) Var. *šim.*
(12) Var. *lu.*
(13) Var. *tim.*
(14) Var. *Ba-bi-lam.*
(15) Var. *palgi,* Id. *Kur-E.*
(16) Var. *ki-ša-ad.*

gathered in them their possessions [22] and collected their wealth. [23] Upon the festival, the *Zagmuk*, [24] the procession of the lord of the gods Marduk, [25] they entered into Babylon.

[26] Afer Marduk created me [27] for the kingship [28] and Nabu, his faithful son, [29] had appointed me over his dominion, [30] as my dear life [31] I loved their glorious appearance. [32] More than Babylon and Barsippa [33] I made no city to stand forth in glory.

[34] In Babylon, [35] city of the lifting up of my eyes, which I love, [36] the palace, the house for people to behold, [37] binding bar of the land, [38] bright dwelling place, [39] abode of my royal power, [40] in the land of Babylonia [41] which is in the midst of Babylon, [42] from Imgur-Bel [43] to Libil-hegalla, [44] the canal on the east, [45] from the bank of the Euphrates [46] to Aibur-šabu, [47] which Nabopolassar, [48] king of Babylon, my father, my creator, [49] had made with unburnt brick [50] and wherein he had taken up his abode, [51] by the waters of the flood was weakened in its foundation. [53] Through the grading of the street of Babylon [55]-[56] the gates of that palace were fallen.

[57] Its outer wall, a structure of unburnt brick, [58] I tore down [59] and its foundation I opened, [60] the lower level of the water I attained unto. [61] Upon the water evel I fixed firmly its foundation.

---

(17) Var. *um*.
(18) Var. *bi*.
(19) Vars. omit.
(20) Var. *ki-ri-ib*.
(21) Var. *li*.
(22) Var. *šu*.
(23) Var. *bîtu*.
(24) Text *ad* but Var. *ap*.
(25) Var. *mi*.
(26) Var. *hi*.
(27) Var. *mi*.
(28) Var. *pu*.
(29) Var. *bi*.
(30) Var. *e-ri-i*.
(31) Vars. omit.

ni- (1) si (2) -iḳ abni 11 mi-im-ma šu-um-šu šu-ḳu-ru 12 šu-un-du-lu 13 bu-ša-a ma-ak-ku-ru 14 si- (2) ma-at ta-na-da-a-tum (2) 15 u-ga-ri-in ki-ri-ib-šu 16 gu-ur-du ta-aš-ri-iḫ-tum (3) 17 ni-ṣir- (4) ti šar-ru-ti 18 ú-na-ak-ki-im lib (5) -bu-uš-šu 19 aššum ni-me-du (6) šar-ru-ti-ia 20 i-na maḫazi ša-nim- (7) ma 21 la i-ra-am-mu libbi (8) 22 i-na ka-al da-ad-mi (9) 23 ul ab-na-a ad-ma-nu (10) bí-lu-ti 24 ma-ak-ku-ru si-ma-at šar-ru-ti 25 ul aš-ta-ak-ka-an 26 ki-ir-bi (11) ma-ti-ta-an 27 i-na Bâb-ili ki 28 ku-um-mu mu-sa-bi-ia (12) 29 a-na si (2) ma-at šar-ru-ti-ia 30 la šu-um-ṣa 31 aš-šum pu-lu-uḫ-ti ilu Marduk bêli-ia 32 ba-šu-u li-ib-bu-ú-a

33 i-na Bâb-ili ki 34 maḫaz ni-ṣi-ir-ti-šu (13) 35 a-na šu-un-du-lam 36 šu-ba-at šar-ru-ti-ia 37 su-uḳ-šu la e-nim (14) 38 parakki-šu la u-ni-iš 39 pa-la-ga (15) -šu la e- (16) is-ki-ir 40 ku-um-mu ra-ap- (17) ši-iš 41 aš-te-'-e-ma 42 aš-šum ga-an ta-ḫa-zi 43 a-na Im-gur-Bel 44 dûri Bâbili ki la ṭa-ḫi-e 45 490 am-ma-at ga-ga-ri 46 i-ta-at (18) Ni-mi-it-ti-Bêl 47 ša-al-ḫi-e Bâb-ili ki 48 a-na ki-da- (19) a-nim 49 ka-a-ri dannû-tim 50 i-na ku-up-ri u a-gur-ri 51 dûra ša-da-ni-iš e-pu-uš-ma 52 i-na bi-e-ri-šu-nu 53 bi-ti-ik a-gur-ri e-ip-ti-ik-ma 54 i-na ri-e-ši-šu ku-um-mu ra-ba-a 55 a-na šu-ba-at šar-ru-ti-ia 56 i-na ku-up-ri u a-gur-ri 57 ša-ḳi-iš e-pu-uš-ma 58 it-ti êkal abi (20) u-ra-ad-di-ma 59 in araḫ ša-al-mu i-na umu mitgari 60 i-šid-sa i-na i-ra-at ki-gal-lu 61 u-ša-ar-ši-id-ma 62 ri-e-ši-ša u-za-aḳ-ḳi-ir 63 ḫu-ur-sa-ni-iš 64 i-na 15 *u-um* si-bi-ir-ta [Col. IX] ú-ša-ak-li-il-ma (21).

---

(1) Text, a sign unassimilated cf. Br. Index 332.
(2) Var. *se*.
(3) Var. *ti*.
(4) Var. *ṣi-ir*.
(5) Var. *li-ib*.
(6) Var. *di*.
(7) Var. *ni-im*.
(8) Var. *li-ib-ba*.
(9) Var. *mu*.
(10) Var. *nim*.
(11) Var. *ki-ri-ib*.
(12) V. *bi-lu-ti-ia*.

[63] With mortar and burnt brick [Col. VIII] [1] I made it high [2] as a mountain. [3] Great cedar beams for its roof [4] I laid. [5] Doors of cedar [6] with covering of brass, [7] doorsills and hinges, [8] workmanship of bronze, in the gates [9] I fixed. [10] Silver, gold, and precious stones, [11] whatsoever has a name of value [12] and is beautiful, [13] possessions and treasures, [14] what is worthy of princely power, [15] I heaped up in it. [16] A great amount [17] of royal adornments [18] I gathered within it. [19] That my royal residence might be [20] in any other city [21] my heart did not desire. [22] In no other place [23] built I an abode for my government, [24] nor did I place the worthy treasures of my royalty [26] in any other place. [27] In Babylon, [28] a place of residence [29] worthy of my royalty, [30] there was not.

[31] Since fear of Marduk my lord [32] was in my heart, [33] in Babylon [34] his treasured city [37] I changed not its street [35] in order to enlarge [36] my royal dwelling. [38] His chamber I did not demolish, [39] his canal I did not close up. [40]-[41] As to the abode I took great consideration.

[42] In order that the throes of battle [43] against Imgur-Bel, [44] the wall of Babylon, might not draw nigh, [45] for 490 cubits of ground [46] along [parallel to] Nimitti-Bel, [47] the outer wall of Babylon, [50] [I made] with mortar and burnt brick to secure it [49] two huge moat-walls. [51] The [main] wall I made like a mountain. [52] Between them [ie. between Imgur-Bêl and

---

(13) V. *ia*; here EIH omits *ša arammu* (which I love) in accordance with its change of *ia* to *šu*.

(14) V. *ni*.

(15) V. *Kur-E*.

(16) V. omits.

(17) Text *ad*. V. *ap*.

(18) V. *i-ta-a-ti*.

(19) V. *dam*, which probably reveals a root לין.

(20) Id. *Ad*. V. *a-bi*.

(21) 8^{59}-9^{1} insertion by EIH which does not make altogether good sense as continued in 9^{2}.

[2] ú-ša-pa-a šu-bat ([1]) bí-lu-ti [3] êrini dannû-ti [4] ṣi-i-ti ša-di-i e-lu-ti [5] iṣu a-šu-ḫu pa-ag-lu-ti ([2]) [6] u *iṣu* šu-úr- ([3]) mi-ni [7] ni-is- ([4]) ḳi ([5]) bi-e-ṛu-tim [8] a-na zu-lu-li-ša ú-ša-at-ri-iṣ [9] dalâti *iṣu* Mis-má-gan-na [10] *iṣi* e-ri-nim *iṣi* šu-úr-mi-ni [11] *U-ša-a* u šinni ([6]) [12] i-ḫi-iz ka-as-pa ([7]) ḫu-ra-ṣu ([8]) [13] u ta-aḫ-lu-up-ti siparri [14] as- ([9]) ku-up-pu ([10]) u nu-ku-še-e [15] bi-ti-iḳ e-ri-i [16] e-ma babâni-ša ir ([11]) -te-it-te-ma [17] ki-li-li aban ukni ri ([12]) -ša-a-ša [18] ú-ša-al-mi ([13]) [19] dûra da-an-nim ([14]) [20] i-na ku-up-ri u a-gur ([15]) -ri [21] ša-da-ni-iš ú-ša-as-ḫi-ir-šu [22] i-ta-at ([16]) dûri a-gur-ri [23] dûra ra-ba-a [24] i-na abnê dannû-tim [25] ši-ti-iḳ šadê rabûti ([17]) [26] e-pu-uš-ma [27] ki-ma ša-di-im [28] ú-ul-la-a ri-e-ša-a-ša [29] bîta ša-a-ti a-na tab ([18]) -ra-a-ti [30] ú-še-pi ([19]) -iš-ma [31] a-na da-ga-lu ([20]) kiššat ([21]) ni-ši [32] lu-li-e uš-ma-al-lam ([22]) [33] bal ([23]) -ti uz-zu pu-luḫ ([24]) -ti [34] me-lam-me ([25]) šar-ru-ti ([26]) [35] i-ta-ti-šu ([27]) ša-aḫ-ra-a-ma [36] ra-ag-gu ([28]) la i-ša-ra ([29]) [37] ul i-ba-' ki-ri-ib-šu [38] ša li-im-nu ([30])

---

(1) V. *ba-at.*
(2) V. *tim.*
(3) Var. A *šur-i-ni.* B *šur-mi-ni.*
(4) V. *si.*
(5) V. *ḳu.*
(6) Id. *Ka-Am-Si.* Var. *ši-in-nu.*
(7) V. *Azag-Bar.*
(8) Var. *Azag-gi.*
(9) V. *aš.*
(10) V. *pi*, here A and B have *kaspi.*
(11) B *e-ir.*
(12) V. *ri-e.*
(13) V. *mu.*
(14) B. *Da-lum.*
(15) A *gu-ur.*

Nimitti-Bêl] [53] a construction of burnt brick work I constructed. [54] Upon the top of it a great abode [55] for my royal dwelling place [56] with mortar and burnt brick [57] I made high. [58] With the palace of my father I annexed it. [59] *In a favorable month, upon a lucky day,* [61] *I placed* [60] *its foundation upon the breast of the abyss.* [62] *Its top I raised like a rocky cliff.* [64] *In 15 days its work* [Col. IX] [1] *I completed.*

[2] My lordly dwelling I made magnificent. [3] Huge cedar beams, [4] produce of the high mountains, [5] thick *A-šu-ḫu* beams [6] and cypress beams, [7] the splendor of the planting, [8] I built into its roof. [9] Doors of *Mismagan* wood, [10] of cedar and cypress, [11] of *Ušû* wood and ivory, [12] plating of silver and gold [13] and covering of silver, [14] door-sill and hinges [15] of bronze work I fixed within its gates. [17] A frieze of *Uknu* stone around its top [18] I caused to be laid. [19] A great wall [20] of mortar and burnt brick [21] as a mountain I threw about it, [22] and beside the brick wall [23] a huge wall [24] of immense stones, [25] material from the great mountains [26] I made [27] and like a mountain [28] I raised its top. [29] That temple I made for beholding. [31] For the beholding all men [32] I filled it with costly furnishings. [33] Majestic, fearful, and awful things of [34] my royal splendor [35] were scattered throughout it. [36] May the wicked man, who is not upright,

(16) V. *a-ti.*
(17) V. *ša-di-i ra-be-u-tim.*
(18) V. *ta-ab.*
(19) V. *bi.*
(20) V. *lum.*
(21) V. *ki-iš-ša-at.*
(22) V. *li-ša.*
(23) V. *ba-al.*
(24) V. *lu-uḫ.*
(25) V. *mi.*
(26) V. *tim.*
(27) V. *i-ta-a-ti-ša.*
(28) V. *gi.*
(29) V. *ri.*
(30) V. *nim.*

la ba-bil ([1]) pa-nim [39] i-ta-a-ti dûri Bâb-ili [ki] [40] ga-an ta-ḫa-zi-šu [41] ú-ša-as-si-ma ([2]) [42] alu Bâb-ili [ki] ([3]) [43] ú-da-an-ni-in [44] ḫu-ur ([4]) -sa-ni-iš [45] a-na [ilu] Marduk bí-ili-ia [46] ut-ni-en-ma ga-ti aš-ši [47] ([5]) ilu Marduk bêlu mûdû ilâni [48] ru-bu-ú mu-uš-ta-ar-ḫa [49] at-ta ta-ab-na-an-ni-ma [50] šar-ru-ti kiššat ([6]) ni-ši ([7]) [51] ta-ḳi-pa-an-ni [52] ki-ma na-ap-ša-ti a-ga-ar-ti [53] a-ra-mu e-la-a la-an-ka [54] e-li ali-ka Bâb-ili [ki] [55] i-na ka-la da-ad-mi [56] ul u-ša-pa maḫâza ([8]) [57] ki-ma ša a-ra-am-ma [58] pu-lu-uḫ-ti i-lu-ti-ka [59] aš-te-ni-'-u ([9]) bí-lu-ut-ka [60] mu-gu-úr ni-iš ga-ti-ia [61] ši-ma-a su-pu-ú-a [62] a-na-ku lu šarru za-ni-nim ([10]) [63] mu-ṭi-ib li-ib-bi-ka ([11]) [64] lu ša-ak-ka-na-ak-ku it-bi ([12]) -šu [65] za-ni-na ([13]) ka-la ([14]) ma-ḫa-zi-ka.

Col. X ki-bi-tu-uk-ka [2] ri-mi-nu-ú [ilu] Marduk [3] bîta e-pu-šu [4] ga-du ul ([15]) -lu li-bu-ur ([16]) -ma [5] la-la-a-ša lu-uš-bi-im ([17]) [6] i-na kí-ir-bi-ša [7] ši-bu-ti ([18]) lu-uk-šu-ud [8] lu-uš-ba-a li-it-tu-tí ([19]) [9] ša šarrani kib ([20]) -ra-a-ti [10] ša ka-la ([21]) te-ni-še-e-ti [11] bi-la-at-su-nu ka-bi-it-ti [12] lu-um-ḫu-úr ki-ir-bu-uš-ša [13] iš-tu išid šamê a-di êlat šame [14] e-ma [ilu] Samaš a-zu ([22]) -ú [15] ai i-ši na-ki-ri [16] mu-gal ([23]) -li-ti ai ar-ši [17] li-pu-ú-a i-na ki-ir-bi-ša [18] a-na da-ír-a-ti ([24]) [19] ṣa-al-ma-at ga-ga-da ([25]) li-bi-e-lu

---

(1) V. *bi-il.*
(2) אסה.
(3) V. *Ba-bi-lam-ki.*
(4) V. *úr.*
(5) Here B has *ûma*, « as follows », usually *Utu-ma* means « when ».
(6) V. *ki-iš-ša-at.*
(7) V. *šim.*
(8) 52-56 an insertion from 7, 30-33, with addition of l. 55.
(9) V. *ú.*
(10) Text *ta*. Var. *nu*.
(11) Here EIH omits AB 3[43]-[44], « truly [I am] thy faithful shepherd giving peace to thy people, enriching thy lordship ».
(12) V. *pi.*

not enter into it. [40] The throes of battle [38] of the evil man with dark intentions [39] from beside the wall of Babylon [41] I turned away. [42]-[44] Babylon I made strong as a cliff.

[45] Unto Marduk my lord [46] I prayed and lifted my hand. [47] « Oh Marduk, lord, wise of the gods, [48] great and powerful, [49] thou hast created me [50] and unto royal power over all peoples [51] thou hast appointed me. [52] *As my own precious life* [53] *I love thy pure form;* [54] *above thy city Babylon* [55] *among all habitations* [56] *I have adorned no city.* [57] Even as I have loved [58] the fear of thy divinity [59] I have been regardful of thy lordship. [60] Bless the lifting up of my hand, [61] hear my petition. [62] Truly I am a king who cares, [63] who gladdens thy heart, [64] truly an active official [65] caring for all thy city.

Col. X Thy command, [2] oh dear Marduk, [3] hath created this house, [4] may it grow old unto distant time. [5] May I enjoy its plenty. [6] In it may I attain unto gray hairs [8] and enjoy posterity. [12] May I receive in it [11] the heavy tribute [9] of the kings of all quarters, [10] yea of all mankind. [13] From the horizon to the zenith where the sun arises [15] may there be no enemy, [16] may I have no foe. [17] Within it may my descendants [18] forever [19] rule the dark headed peoples. »

---

(13) V. *nu.*
(14) V. *al.*
(15) V. *ú-ul.*
(16) V. *úr.*
(17) A *ba.* B *ba-am.*
(18) V. *tu.*
(19) A *tu-tu.* B *tu-ú.*
(20) V. *ki-ib.*
(21) V. *al.*
(22) V. *ṣu.*
(23) V. ga-al.
(24) V. *tim.*
(25) V. *dam.*

NEBUCHADNEZZAR XVI

Col I *ilu* Na-bi-um-ku-du-ur-ri-ù-ṣu-ur šar Bâbili (1) 2 e-ir-šu it-bi-šu na-ra-[am) *ilu* Marduk 3 šakkanak (2) mâti Šu-me-ri u Ak-ka-di-i 4 mu-ki-in iš-di mâti ru-ba-am na-a-dam 5 ša a-na za-na-nam ma-ḫa-zi u ud-du-šu e-eš-ri-e-tim 6 *ilu* Marduk bí-ili (3) ra-be-u it-be-u ni-bi-it-su 7 a-na šu-un-du-lam mâta u šu-te-šu-ra te-ne-še-e-tim 8 *ilu* Na-bi-um aplu ši-it-lu-du 9 ši-bi-ir-ri mu-ša-al-li-im ni-šê (4) 10 u-šat-at-mí-iḫ (5) ga-tu-uš-šu 11 e-im-ga mu-ut-ni-en-nu-u 12 za-ni-in E-sag-ila u E-zi-da 13 aplu ašaridu ša *ilu* Nabu aplu-ú-ṣu-ur šar Bâb-ili a-na-ku.

14 ì-nu-um *ilu* Marduk bêlu ra-be-u ḫa-di-iš ib-ba-an-ni-ma 15 šu-ma-am da-ir-a iz-ku-ra a-na sar-ru-ù-tim 16 ia-ti pa-al-ḫi-iš aš-te-ni-'-šu a-ta-ma i-lu-su 17 ša *ilu* Nabu apal-šu ki-i- (6) nim na-ra-am šar-ru-ti-ia 18 ka-an-ši-iš šu-te-mu-ga-ak-šu a-na-dam bí-lu-ut-su 19 E-sag-ila u E-zi-da ê-kal na-ra-am li-ib-bi-šu-un í-na ḫuraṣi kaspi ni-se-iḳ-tim abnê da-am-ḳu-u (7) -tim 20 u erinî ši-ḫu-u-tim az-nu-un-ma 21 ki-ma ki-ri-ib ša-ma-mi u-na-am-mi-ir 22 e-eš-ri-e-ti ilâni rabûti e-ma bi-ib-il li-ib-bi-šu-nu u-še-e-bi na-am-ri-iš 23 E-bar-ra ki-iz-zi na-am-ri šu-ba-at *ilu* Šamaš da-ia-nam 24 ša iš-tu û-um ru-ḳu-u-tim i-na ki-rib Sippara in (8) -na-mu-ú-ma 25 la i-pu-šu šarru ma-aḫ-ri 26 *ilu* Šamaš bêlu a-na ia-ti ru-bu-ú ma-gi-ri-šu e-bi-šu ik-bu-u 27 te-me-en-šu la-be-ri a-ḫi-iṭ ab-ri-e-ma 28 e-li te-me-en-ni-šu la-be-ri ú-ki-in uš-šu-ma 29 E-bar-ra ki-ma la-bi-ri-im-ma e-pu-uš u-ša-ak-li-il 30 û-mi-iš u-na-am-mi-ir-ma 31 *ilu* Šamaš

---

(1) Id. *Tin-Tir ki*.
(2) Id. *Gir-Nitaḥ* cf. **13**, 1[15].
(3) C *lum*.
(4) Sign *Sik*.

NEBUCHADNEZZAR XVI

Col. I Nebuchadnezzar king of Babylon, [2] wise and industrious, beloved of Marduk, [3] sovereign of Šumer and Akkad, [4] who secures the autonomy of the land, great and mighty, [5] whose destiny for caring for the cities and renewing the sacred places [6] was spoken by the great lord Marduk, [7-10] whose hand Nebo, the victorious son, caused to grasp a staff, which brings prosperity unto men, for extending the empire and directing mankind, [11] intelligent and prayerful, [12] caretaker of Esagila and Ezida, [13] first-born son of Nabopolassar, king of Babylon, am I.

[14] When Marduk, the great lord, in joyfulness created me [15] and called me unto the sovereignty by a name perpetual, [16] I in fear was regardful of him and praised his divinity; [17] as to Nebo, his faithful son, favorite of my sovereignty, [18] humbly I extolled him and exalted his lordship. [19] Esagila and Ezida, the palaces beloved of their hearts, with gold and silver, jewels untarnished, [20] and huge cedars, I constructed, [21] and as the interior of heaven I made them brilliant. [22] The sacred places of the great gods after the desire of their hearts I adorned in radiance.

[23] Ebarra, the shining habitation, abode of Šamaš the Judge, [24] which since distant days in Sippar was fallen to ruins [25] and which no former king had builded, [26] Šamaš the lord commanded me to build, me the great one his favorite. [27] Its ancient location I found and beheld, [28] and upon its ancient location I fixed the

(5) Sign Br. 8122.
(6) B omits.
(7) Omitted by A, C + D.
(8) C *i*.

u *ilu* Ai i-na ḫi-ša-a-tim u ri-ša-a-tim [32] ki-ír-ba-šu ú-ša-ar-ma-a šu-ba-at-su-un zi-ir-tim.

[33] ì-nu-mi-šu E-ul-la bît *ilu* Nin-kar-ra-ak-a ša ki-ri-ib Sipparra [Col. II] ša iš-tu û-um ú-ul-lu-tim [2] ša-na-a-tim ru-ga-a-tim [3] bîtu la šu-te-šu-ru-ú-ma na-ma-tu iṣ-ra-at-sa (1) [4] ki-su-ra-a-ša la šu-du-u e-bi-ru ka-at-mu [5] it-ti e-eš-ri-e-it (2) ilâni la in-na-am-bu-u bi-it-ru-su sa-at-tu-uk-ku [6] i-na bi-i ip-pa-ar-ku-u ba-aṭ-lu ni-id-ba-ša.

[7] aš-šum si-is-si-iḳ-ti *ilu* Marduk bêli-ia ṣa-ab-ta-(3) ku-ú-ma [8] *ilu* Marduk bí-ili ia-ti i-ra-ma-an-ni-ma [9] ud-du-šu e-eš-ri-e-tim ki-šê-ri ap-ta-a-tim [10] ú-ma-al-lu-ú ga-tu-ú-a [11] i-na pa-li-e-a ki-i- (4) nim a-na bîti šu-a-ti [12] ri-mi-nu-u *ilu* Marduk ir-ta-ši sa-li-mi [13] u *ilu* Šamaš da-ia-nam ṣi-i-ri [14] e-di-sum (5) it-ta-bi. [15] a-na ia-ti ri-e-a-um pa-li-ḫi-šu-nu [16] e-bi-šu ik-be-u [17] te-me-en-šu la-be-ri a-ḫi-iṭ ab-ri-e-ma [18] zi-ki-ir šu-um ša *ilu* Nin-kar-ra-ak-a a-šu- (6) ba-at E-ul-la [19] ṣi-e-ri *Lik-ku* ša-ṭi-ir-ma i-na kí-ír-bi-šu in-na(7)-mi-ir [20] e-li te-me-en-ni-šu la-bi-ri uš-šu-šu u-ki-in-ma [21] a-na *ilu* Nin-kar-ra-ak-a bí-el-ti ra-'-im-ti-ia [22] na-ṣi-ri-at na-bi-iš-ti-ia mu-ša-al-li-ma-at pi-ir-'-ia [23] E-ul-la bit-sa ša ki-ri-ib Sipparra [24] e-eš-ši-iš e-pu-uš ša-at-tu-ku-ša ú-da-aḫ-ḫi-id-ma [25] ú-ki-in ni-id-ba-a-ša.

[26] *ilu* Nin-kar-ra-ak-a bi-el-ti ṣi-ir-ti (8) [27] li-bi-it ga-ti-ia ḫa-di-iš na-ap-li-is-ma (9) [28] da-am-ga-a-tu-ú-a li-iš-ša-ak-na ša-ap-tu-uk-ki [29] ba-la-aṭ û-um ri-e-ku-ú-tim še-bi-e li-it-tu-ú-tim [30] ṭu-u-bu ši-i-ri u ḫu-ud li-ib-bi [31] a-na ši-ri-iḳ-ti šu-ur-ḳi-im [32] ma-ḫa-ar *ilu* Śamaš u *ilu* Marduk [33] šu-um-gi-ri e-ip-še-e-tu-ú-a [34] ki-be-im du-um-ku-ú-a.

---

(1) A + D omit.
(2) B *tim*.
(3) B + D insert *ki* before *ku* (?). A has *at* for *ab*.
(4) Om. by A, B + D.
(5) Sign *Sé*, cf. Neb. 13, 3, 34 *e-di-eš-sa*.

foundation. [29] Ebarra as of old I made and completed, [30] as the day I made it shine, [31] and with joy and gladness I placed Samaš and Malkat in it, their grand abode.

[33] At that time Eulla, temple of Ninkarrak in Sippar, [Col. II] whose building since the ancient days, [2] distant years, [3] was not in good order, and whose? was in ruins, [4] whose outline was no longer known (ידע) and which was covered with earth, [5] with the sacred places of the gods was not numbered, its regular offerings were stopped, [6] they had ceased to be spoken of, and the freewill? offerings had ceased.

[7] Since I had laid hold of the garment of Marduk my lord, [8] and Marduk my lord had sent me [9]-[10] and had filled my hand with power to restore sacred places and put in order the stages, [11] in the time of my faithful reign [12] Marduk himself became favorable towards that temple, [13] and Šamaš, the grand judge, [14] spoke for the renewing of it. [15] Upon me, the shepherd who fears them, [16] they put the command to do this. [17] Its ancient location I found and beheld, [18] and the mention of the name of Ninkarrak, dweller of Eulla, [19] upon a dog was written and was seen therein. [20] Upon its ancient base I fixed the foundation, [21] unto Ninkarrak my beloved lady, [22] protectress of my soul, who renders happy my posterity, [23] E-ulla her temple in Sippar [24] I rebuilt; I increased the temple dues [25] and regulated the freewill? offerings.

[26] Oh Ninkarrak, grand mistress, [27] behold with joy the work of my hands. [28] May my pious deeds be ever on thy lips; [29] life of distant days, abundance of posterity, [30] health of body and gladness of heart, [31] grant as a gift. [32] Before Šamaš and Marduk [53] make my deeds appear favorable, [34] speak for my favor.

---

(6) B *šib-a-at.*
(7) B inserts *am.*
(8) C *ṣi-ra-tim.*
(9) C *su.*

NEBUCHADNEZZAR XVII *

Col. I [1] *ilu* Na-bi-um-ku-du-úr-ri-ú-ṣu-úr [2] šar Bâb-ili-ki [3] ru-ba-a-am na-'a-dam [4] [mi-] gi-ir *ilu* Marduk [5] [iš-]ša-ak-kam ṣi-i-ri-im [6] na-ra-am *ilu* Na-bi-um [6] mu-uš-ta-lam a-ḫi-iz ne-me-ḳi [8] mu-uš-te-'e-u ba-la-ṭam [9] na-'a-dam la mu-up-pa-ar-ku-u [10] ba-bí-il i-gi-si-e ra-be-u-tim [11] a-na E-sag-ila [12] [e-]im-ga mu-ut-ni-en-ni-ú [13] [za-ni-]in E-sag-ila u E-zi-da [14] [apal ašaridu ša Nabu-apal-uṣur] [15] [šar] Bab-ili *ki* a-na-ku (1) [16] [ì-]nu-um *ilu* Marduk [17] [bí-]ili ra-be-u [18] ri-e-ši-a ú-ul-lu-u [19] ni-ši ra-ap-ša-a-tim [20] a-na ri-ê-ú-tim [21] id-di-na-am (2) [22] a-na-ku a-na *ilu* Marduk bí-ili-ia [23] ka-ia-na-ku la ba-aṭ-la-ku [24] ä-aš-ra-at *ilu* Na-bi-um [25] a-bi-il-šu ki-i-nim [26] na-ra-am šar-ru-ti-ia [27] [aš]-te-ni-'-a ka-ia-nam (3) [28] [ša e-]li-šu-nu ṭa-a-bu (4) [29] [ga-ga-]da-a (5) a-ta-mu (6) [30] [ì-nu-]nu-šu (7) a-na *ilu* Marduk [31] [Gal ku-]úr-bi-im (8) [32] dannu (9) ṣi-ri-im [33] [karra-]du ka-ab-tu [34] [a-šir (10)] pu-uḫ-ri [35] [*ilu* I-]gi-gi [36] [u *ilu* A-nun-]na-ki [37] .... tim (11) [38] *ilu* bêl (12) ilâni ti-iz-ka-ru [39] nu-ú-ru na-am-ri-im [40] ta-aš-ri-iḫ-ti ilâni (13) ab-bi-e-šu [41] a-ši-ib E-sag-ila bêl Bâbili-ki [42] bí-li ra-be-u [43] bí-ili-ia (14) at-ta-'a-id-ma [44] E-temen-an-ki zi-ku-ur-ra-at Bâb-ili-ki [45] ša *ilu* Na-bi-um-aplu-ú-ṣu-ur [46] šar Bâb-ili-ki a-bi ba-nu-u-a [47] i-na ši-bi-ir

---

* Since writing the critical introduction No **17** in Chapter Two I have had the opportunity of copying a broken variant cylinder [archaic script] in the Louvre. The text is published by me in ZA [1905 in press] but in Neo-Babylonian characters. The cylinder is described in ZA. Transcribed by V. Scheil *Textes El-Sem* Vol. I, 123 ff. Meisner has edited the whole inscription on the basis of the transcription of Scheil and the text of the Philadelphia cylinder by Hilprecht. See MVAG, 1904, 3 pp. 4-17. The Louvre cylinder is here called B and the Pennsylvania cylinder A.

(1) Line 15 of B is the first line preserved of column 1 on A.

(2) Cf. **9**, 1[10].

(3) Cf. **7**, 1[10]; **9**, 3[6].

(4) Cf. **7**, 1[21].

NEBUCHADNEZZAR XVII

Col. I [1] Nebuchadnezzar, [2] king of Babylon, [3] great and mighty, [4] favored of Marduk, [5] grand prince, [6] beloved of Nebo, [7] the contented one, seeker after wisdom, [8] longing for life, [9] the mighty and restless one, [10] bearer of many treasures [11] unto Esagila, [12] wise and prayerful, [13] caretaker of Esagila and Ezida, [14] first-born of Nabopolassar, [15] the king of Babylon, am I. [16] When Marduk [17] the great lord [18] exalted my head [19] and gave me far dwelling peoples [20] to shepherd [22] I unto Marduk my lord [23] was faithful without ceasing. [24] The sacred places of Nebo [25] his faithful child, [26] favorite of my reign, [27] I sought after constantly. [29] I pondered intelligently [28] on what is pleasing unto them. [30] At that time unto Marduk, [31] the great and powerful, [32] the grand and mighty [33] hero renowned, [34] who directs the hosts [35] of the Igigi [36] and Anunnaki [37]....... [38] lord of the gods, the exalted, [39] radiant light champion of the gods his fathers, [41] dweller of Esagila, lord of Babylon, [42] great lord [43] my lord I prayed. [44] Etemin-anki, *zikkurat* of Babylon, [45] whose location Nabopolassar, [46] king of Babylon, my father my begetter [47] by oracular commission [48] by the wisdom of Ea

---

(5) Cf. **15,** 3[20]; **9,** 3[4].
(6) Cf. **7,** 1[23]; **16,** 1[16].
(7) Cf. **1,** 3[5].
(8) Cf. *kurubu* V, 29, 74 g. h.
(9) Text [*Da-Lum*].
(10) Nab. **1,** 1[3].
(11) It seems quite certain that the last line of column one of A is line one of the end of column one on B.
(12) Id. *En-Lil.*
(13) Id. *Ni-Ni.*
(14) For lines 39-43 cf. Nab. **1,** 1[5-8]. Cf. also page 49 note 4.

ašip (1) -u-tim 48 ni-me-ḳi ša *ilu* E-a u *ilu* Marduk 49 ä-ša-ar-ša ul-li-lu-ma 50 in i-ra-at k[i-gal]-lam 51 ú-ki-in-ni te-me-en-ša (2)

Col. II 1 i-ga......... 2 a-na......... 3 i-na......... 4 u....... (3) 5 30 ammat u-za-ak-ki-ir (4) 6 la u-ul-lu-u ri-e-ši-ša 7 E-temin-an-ki 8 a-na ú-ul-li-im 9 ri-e-ši-ša ša-ma-mi 10 a-na ši-da-nu-nim 11 ga-tú (5) aš-ku-un-ma

12 ni-ši ra-ap-ša-a-tim 13 ša *ilu* Marduk bí-ili 14 ia-ti i-ḳi-pa-an-ni 15 ri-e-ú-si-na id-di-nam 16 ku-ra-dam *ilu* Šam-šum 17 ku-ul-la-at ma-ti-ta-an 18 gi-mi-ir ka-la da-ad-mi 19 ul-tu ti-a-am-tim 20 e-li-tim 21 a-di ti-a-am-tim 22 ša-ap-li-tim 23 matâti (6) ru-ga-a-tim 24 ni-ši da-ad-mi ra-ap-ša-a-tim 25 šarrâni ša-di-i ne-su-tim 26 u na-gi-i bi-e-ru-tim 27 ša ki-ri-ib ti-a-am-tim 28 e-li-tim 29 u ša-ap-li-tim 30 ša *ilu* Marduk bí-ili 31 a-na ša-da-ad si-ir-di-šu 32 zi-ra-at-si-na 33 ú-ma-al-lu-u ga-tu-ú-a 34 ad-ka-am-ma um-ma-na-at (7) 35 *ilu* Šamaš u *ilu* Marduk 36 i-na e-bi-šu E-temin-an-ki 37 [lu-u-ša-aš-ši-im].

The end of column two of B does not seem to continue the last line of the fragment of column two of A but certainly not more than a line or two is missing. I give here the ends of the lines preserved on B.

1 la ra-ag..... 2 *mat* Pu-ku-du *mat* Bit..... 3 *mat* Bit-a-mu-ka-nim *mat* Bit..... 4 *mat* Bi-ra-a..... 5 Dûr-ki (8) A-ga-de..... 6 *mat* Ar-ra-ap-ḫa *mat* La-ḫi..... 7 na-ap-ḫa-ar *mat* Ag..... 8 u ?-ma-an..... 9 šarrâni ša e..... 10 *amêl* bi-ḫa-[a-ti]..... 11 ša ma..... 12 iš-tu ti-[a-am-tim êlitim] 13 a-di ti-[a-am-tim šaplitim] 14 ma-da ?.....

Col. III 1 (?) ..... 1 mât (9) Su-edin-na [ad-ki?] 2 šarru na-gi-i ne-su-tim 3 ša ki-ri-ib ti-a-am-tim 4 e-li-tim 5 šarru na-gi-i ne-su-tim 6 ša ki-ri-ib ti-a-am-tim 7 ša-ap-li-tim 8 šagganakkê (10) 9

(1) Id. *Ka-Azag-Ik*.

(2) For lines 47-51 cf. Nab. **1,** 2^{39-45}.

(3) It is impossible to restore these lines from Nab. **1.** Nebuchadnezzar was himself present at the building of the old *zikkurat* with his father and twin brother Nabu-šum-lišir and seems to have read carefully the inscription of his father before ordering this new account written.

(4) Cf. **11,** 1, 29; **19,** 3^{59}-4^{22}.

(5) Var. *ta*.



and Marduk [49] had cleaned [51] and whose foundation he had established [50] on the bosom of the nether world......

Col. II, [5] and for thirty cubits he raised it [6] but did not put on its top. [8] To raise the top of E-temin-anki towards heaven [10] and to strengthen it [11] I set my hand.

[34] I called unto me [12] the far dwelling peoples [13] over whom Marduk my lord [14] had appointed me, [15] and whose care was given unto me by Šamaš the hero, [17] from all lands [18] and of every inhabited place [19] from the upper sea [21] to the lower sea, [23] from distant lands, [24] the people of far away habitations, [25] kings of distant mountains [26] and remote regions, [27] who dwell at the upper and the nether seas, [30] with whose strength [*ṣîrtu*] Marduk the lord has filled my hands, [31] that they should bear his yoke, [34] and also the subjects of [35] Šamaš and Marduk [37] I summoned [36] to build E-temin-anki.

[1] ..... [2] the land Pukudu, the land Bît....., [3] the land Bît-Amukanim, the land Bît..... [4] the land Birâ..... [5] Dur-ki, Agade....., [6] the land Arrapha, the land Laḫi..... [7] all the land of Ag..... [8] and..... [9] the kings of..... [10] the overseers of..... [11] who..... [12] from the upper to the lower sea [14] the land.....

Col. III..... [1] [the people of] the land of Suedin [I summoned], [2] the kings of the remote district [3] which is by the upper sea [5] and the kings of the remote region by the

(6) Id. *Ma-da Ma-da.*
(7) Cf. Nab. 1, 2[2].
(8) Scheil *Dûr-ilu-ki.*
(9) Id. *ma-da.*
(10) *Gir-nitaḫ*, an epithet used by Kurigalzu, who calls himself *gir-nitaḫ* of *Bêl* (OBI 37[5]), or simply *gir-nitaḫ* (47[5]) Ašurḫaddon calls himself *gir-nitaḫ* of *Zir-Unug-ki* (OBI 151[7]), a town in Assyria named after ancient Uruk (offspring of Uruk). The ideogram is a synonym of *sag-nitaḫ* (*uš*) — cf. Br. 5022, 3585 —



mâta Ḫa-at-tim [10] ni-bi-ir-ti nâru Puratti [11] a-na e-ri-ib šam-ši [12] ša i-na a-ma-at [13] ^{ilu} Marduk bí-ili-ia [14] bí-lu-ut-su-nu a-bi-lu-ma [15] ^{iṣu} erinê dannû-tim [16] ul-tu šadû La-ab-na-nim [17] a-na maḫâzi-ia Bâb-ili ^{ki} [18] i-ba-ab-ba-lu-nim [19] na-ap-ḫa-ar ni-ši da-ad-mi [20] ra-ap-ša-a-tim [21] ša ^{ilu} Marduk bí-ili ia-ti iš-ru-kam [22] i-na e-bi-šu E-temin-an-ki [23] du-ul-lum ú-ša-aṣ-bi-it-su-nu-ti-ma [24] e-mi-id-su-nu-ti tu-up-ši-ik-ku ([1]) [25] i-si-id-su 30 ammat [26] ta-am-la-a za-aḳ-ri-im ú-ma-al-li [27] erinê pa-ag-lu-tim [28] ^{iṣu} Mis-má gan-na ra-be-u-tim [29] siparri u-ḫa-al-li-ip-ma [30] kû-mê ([2]) aš-ta-ak-ka-an.

Col. IV [1] (?) [ku-um] ([3]) -mi ul-lu-[a] [2] [a-na] ^{ilu} Marduk bí-ili-ia [3] i-na ri-e-ši-šu [4] na-ak-li-iš e-pu-uš ([4]). [5] ^{ilu} Marduk ša-ga-pu-úr ilâni mu-ut-ta-al-lum [6] i-na ki-bi-ti-ka [7] ma-ḫa-zi ilâni ib-ba-an-ni [8] ib-ba-at-ti-ik [9] li-ib-na-at-sa [10] ú-ta-ad-da-aš su-uk-kam [11] uš-ta-ak-la-al e-kur-ra [12] i-na a-ma-ti-ka ṣi-ir-ti [13] ša la i-šu-ú na-ka-ri [14] li-iš-li-im-ma is-tag-ga-a-a ([5]) [15] li-iš-ta-ak-li-il [16] li-bi-it ga-ti-ia [17] mi-im-mu-ú e-te-ip-pu-šu li-ku-un-ma [18] ga-du ul-la ([6]) li-bu-ur-ma [19] la-la-a-šu lu-uš-bi [20] ki-ma E-temin-an-ki [21] ku-un-nu a-na ṣa-a-ti [22] ku-us-si šar-ru-ti-ia [23] šu-ur-ši-id [24] a-na û-mi da-ír-ú-ti. [25] E-temin-an-ki a-na ia-ti [26] ^{ilu} Na-bi-um-ku-du-ur-ri-ú-ṣu-ur [27] šarri mu-ud-di-ši-ka ku-ur-ba [28] e-nu-ma i-na ḳi-be-a-ti ^{ilu} Marduk [29] [i-ra-am-mu-ú ki-rib-ka] [30] [bîtu ana Marduk] [31] [beli-a damik-tu-ú-a [32] te-iz-ka-ar-am] ([7]).

---

sag-niṭaḫ being the earlier term. *Bur-Sin* is called *sag-nitaḫ* of *E-kur* (OBI 20[8], 21[8]), and *Išme-Dagan* is called *sag-nitaḫ* (*uš*) of *Ur* (I R. 2, No. 3[4]). Both terms mean « exalted hero », or « strong one », and both were represented in Semitic by the loan word from *sag-nitah* : *sag* became *sagga*, *nitaḫ* ie. *nita-kh* (Arabic kḫa), became *nitḳu*, *naḳḳu ;* hence *sagganaḳḳu*. Prof. Prince derives the word from *šakânu* with suffix *ku :* cf. Prince, Dan., and Cyrus Cyl. 18. [That the strong guttural *ḫ* Arabic *kḫa* may be changed in to the strong palatal *ḳ* is evident from the actual occurence of this change in Hebrew רקק and Arabic *raḫḫa*. See *Ges. Heb. Gram.*, 6 p, and *Heinrich Zimmern, Vergl. Gram. der Sem. Sprache*, p. 13.]

nether sea, [8] the princes of the land of the Hittites [10] beyond the Euphrates [11] to the westward, [12] over whom I exercised lordship by the command of Marduk, my lord, [15] these brought great cedars [16] from the mountain of Lebanon [17] unto my city Babylon. [19] All peoples of scattered habitations [21] whom Marduk bestowed upon me [23] I compelled to do service [24] for the building of E-temin-anki, [24] and I placed upon them the *dupšikku*. [25] Its foundation for 30 cubits, [26] a high terrace, I filled up. [27] Thick beams of cedar, [28] great beams of *Mismagan*-wood, [29] I covered with brass [30] and made the chambers.

Col. IV [1] the chambers I erected. [2] For Marduk, my lord, [3] according to his directions [4] I constructed it carefully.

[5] Oh Marduk, champion of the gods, possessor of power, [6] at thy command [7] the city of the gods has been builded [8] and its bricks fashioned, [10] its street rebuilt, [11] and its temple completed; [12] by thy mighty order [13] that changes not, [14] may it prosper; may that in which I am interested [15] be made perfect, [16] may the work of my hands, [17] whatsoever is done by me, endure, [18] may it pass unto eternity, [19] and may I enjoy its benefits. [20] As E-temin-anki is established unto endless time, [22] oh establish thou my royal throne [24] unto the days of eternity. [25] Oh E-temin-anki, unto me Nebuchadnezzar, [27] the king who restored thee, grant blessings. [28] When with sound of many voices Marduk [29] enters to abide in thee, [30] oh temple, recall to the mind of Marduk my lord my pious deeds.

---

(1) Cf. Nab. **1**, 2[68] ff.
(2) See l. 4[1].
(3) Cf. **11**, 2[4].
(4) Cf. **14**, 1[43].
(5) אשק.
(6) Cf. **15**, 10[4].
(7) Cf. Nab. 1, 3[31-61]. It is likely that the part of the fourth column was left vacant, as. Col. X of **15**.

NEBUCHADNEZZAR XVIII

[1] ilu Na-bi-um-ku-du-úr-ri-ú-ṣu-ur [2] šar Bab-ili ki (1) [3] ri-ê-a-am ki-i-nim [4] za-ni-in ma-ḫa-az ilâni rabûti (2) [5] apal ilu Na-bi-um-aplu-ú-ṣu-úr [6] šar Bâb-ili ki (3) a-na-ku. [7] E-babbar bît ilu Šamaš ša ki-ri-ib Sippara ki [8] a-na ilu Šamaš bí-ili-ia lu e-pu-uš [9] bûru (3) el-li-ti ša ki-ri-bi-šu lu e-ik-ši-ir (4) ilu Šamaš bí-ili ra-be-u [11] a-na ša-at-ti na-ap-li-is-ma [12] a-na li-bi-it ga-ti-ia [13] el-li-e-ti [14] li-iḫ-du-u pa-ni-ka [15] ba-la-aṭ û-mi ru-ḳu-ti [16] lu ši-ri-ik-tu-um-ma (5) [17] ša-na-a-ti da-ír-a-tim [18] lu-uš-ba-a li-it-tu-ti [19] i-na a-ma-ti-ka ṣi-ir-ti [20] ša la na-ki-ru-um [21] e-li ni-še (6) kib-ra-a-ti ar-ba-a-tim [22] li-ri-iḳ ri-ê-u-ti [23] a-na dûr darâti (7) [24] li-ku-un pa-lu-ú-a.

NEBUCHADNEZZAR XIX

1 *Dedicatory Inscription.*

[1] A-na ilu [Gu-la] ru-[ba-a-ti ṣi-ir-ti] [2] mu-šar-ba-ti šum (8) [šarruti-ia] [3] a-ši-bat E-gu-la E-gu-[la bit-sa] [4] [i-na Bar-sib-ki eš-šiš e-bu-uš] (9).

II A) *Archaic Inscription at the right of the road and*
B) *Neo-Babylonian variant at the left.*

A Col. I ilu Nabu-ku-dur-ri-ú-ṣu-ur [2] šar Bab-ili ki [3] re'u ki-

---

(1) *Ka-dingir-ra-ki.*
(2) *An-Gal-Gal.*
(3) Id. B. 10267.
(4) Cf. **13**, 3[29].
(5) Cf. **12**, 3[8].

NEBUCHADNEZZAR XVIII

[1] Nebuchadnezzar, king of Babylon, [3] faithful shepherd, [4] caretaker of the cities of the great gods, [5] son of Nabopolassar [6] king of Babylon am I. [7] Ebarra, temple of Šamaš, which is in Sippar, [8] for Šamaš my lord I have made. [9] The well of pure water which is by it I have constructed.

[10] Oh Šamaš, my great lord, [11] behold it for ever, [12] and may thy face shine upon the pure works of my hands. [15] Life unto distant days [16] grant me. [18] May I enjoy posterity [17] for years untold. [19] By thy mighty word [20] which changes not [21] may my care as a shepherd be long-enduring [21] over the peoples of the four world regions. [23] Unto everlasting time may my reign be established.

NEBUCHADNEZZAR XIX

I

[1] To Gula, great and grand, [2] who aggrandizes the renown of my reign [3] dweller of E-gula, E-gula, her temple, [4] at Barsippa I rebuilt.

II

A Col. I. [1] Nebuchadnezzar, [2] king of Babylon, [3] faithful

---

(6) Sign *šik;* cf. **12,** 3^{14}.

(7) *Da-ir Da-ir.*

(8) Id. *Mu.*

(9) Restored after **13,** 2^{44-47}.

nim mi-gi-ir ilu Marduk 4 pa-te-si ṣi-ri na-ra-am ilu Nabû 5 ruba-am na-a-dam 6 ša al-ka-ka-at Marduk 7 bêlu ra-be-um i-lu ba-ni-šu 8 u Nabu apli-šu ki-nim 9 na-ra-am šar-ru-ti-šu 10 ište-ni-u ka-a-a-nam 11 mu-da-'-u te-li-e (1) 12 [ša i-ra-]am-mu pu-luḫ-ti 13 i-lu-ti-šu-nu 14 a-na ṭi-e-mu i-lu-ti-šu-nu 15 ba-ša-a uz-na-a-šu 16 e-ir-šu it-bi-šu 17 šá a-na zi-ik-ri-šu-nu kab-tu 18 pi-it-lu-ḫu ili u ištar (2) 19 e-im-ga mu-te-nin-nu-u 20 za-nin E-sag-ila u E-zi-da 21 aplu ašaridu (3) ša Nabu-apal-uṣur 22 šar Ba-bi-lu-ki a-na-ku. 23 [i-nu-ma] ib-na-an-ni 24 [bêlu] ilu [ir-u-a] Marduk [Missing probably 10-15 lines]

A Col. II. ši-bi-ir-ru mu-ša-al-lim ni-ši 2 u-ša-at-mi-ḫa ga-tu-ú-a 3 za-ni-nu-ut-su e-bi-šu u-ma-ir-an-ni 4 a-na-ku a-na Marduk bí-ili-ia 5 ka-a-a-na-ak [la baṭ-] la-ak. 6 aš-ra-a-ti Nabu apli-šu ki-nim 7 na-ra-am šar-ru-ti-ia 8 aš-te-ni-a ka-a-a-[nam] 9 ša e-li-šu-nu ṭa-a-bu 10 ka-ak-da-a a-ta-mu 11 a-na pu-luḫ-ti i-lu-ti-šu-nu 12 ..... zu-um-mu ...... ud-du.... [A Col. III] a-na .... libbi-šu-nu 2 [u-šad-ka] -an-ni lib-ba 3 a-na [ša-da-da sí-ir-]di-šu-nu 4 lu ú-[ka-an-ni-]šu kišada- (4) šu-nu......... ilâni rabûti (5) 6 bêlu.......... ši-ma-a-ti 7 .... a-bu um šu..... ia 8 .... ki..... la-ku 9 .... mu..... ip-ri 10 ..... ti 11 .. šú-nu ni ..... luḫ (?)..... ti (6) 12 [a-šar] la kib-si šêpu la [í-ba-]šu-um 13 ḫa-ra-nu na-am-ra-ṣa 14 [u-ru-]uḫ ṣu-ma-me 15 [na-gi-]e bi-e-ru-tim 16 i..... šu-nu šu-up-šu-ku 17 ...... -tu-kul-ti-šu-nu 18 ša-al-meš e-te-ni-ma 19 .... u iṣi ṣalmi-šu-nu 20 da...... am Giš-Ri iṣṣi ellu-ia (7) 21 ud..... ḳatâ na-maš-šu šu-nu-ti 22 ma-ḫa-ru ni-iš ga-tj-ia 23 še-me-um su-pu-u-a 24 bi-la-at ša-di-i 25 ḫi-ṣi-ib ta-ma-a-ti 26 bi-ši-ti ma-ti-ta-an 27 ḫurasi kaspi aban ni-si-ik-ti 28 šu-ḳu-ru-ti 29 erine pa-ag-lu-ti 30 bilti (8) ka-bi-it-ti 31 i-gi-sa-a šu-um-mu-ḫu 32 ú-za-ma-u ú-na-ḳam 33 ša-at-ti-ša-am 34 ú-še-ir-ri-[e-] šu-nu.

---

(1) לאה same root as *le'u* wise.

(2) *An-Ri.*

(3) *Sag-Lig.*

(4) *Tig.*

shepherd, favored of Marduk, [4] grand sovereign, beloved of Nebo, [5] great and mighty, [10] who seeks faithfully [6] the way of Marduk, [7] the great lord, his divine creator, [8] and of Nebo his true son [9] beloved of his reign, [11] knower of wisdom, [12] who loves the fear [12] of their divinities, [15] whose ears are attentive [17] to their divine will, [16] cultured and industrious, [17] who at the mention of their revered names [18] fears god and goddess, [19] the wise and prayerful one, [20] caretaker of Esagila and Ezida, [21] first born son of Nabopolassar, [22] king of Babylon, am I.

[23] When the lord Marduk, my divine creator, fashioned me... .... [A Col. II] [2] and caused my hand to grasp [1] a sceptre that brings peace unto mankind, [3] and sent me to perform the works of his service, [4] I unto Marduk, my lord, [5] was faithful and ceased not. [6] I gave heed faithfully to the sacred places of Nebo his true son, [7] beloved of my reign; [9] what is pleasing unto them [10] hath my mind pondered. [11] For the adoration of their divinities [12]............. [A Col. III] For doing [what is pleasing] unto their hearts [2] my heart impelled me. [3] To bear their yoke [4] I bowed my neck. [5] .... The great gods, [6] the lord........ fates [7] .... [11]

[12] [*places where*] there were no paths, where no foot had trod, [13] ways difficult, [14] and roads without water, [15] regions unexplored [16] .... which are toilsome, [17] [by?] their aid [18] I traversed in safety, [19] ..... and their images [20] and statues of myself of sound wood [21]......?...?.. [22] « Receive my supplication, [23] hear my prayer. »

[24] The produce of the mountains, [25] the abundance of the seas, [26] that which exists throughout the world, [27] gold, silver, and precious stones, [29] thick beams of cedar, [30] heavy tribute, [31] treasures in great quantities, [32] I seized and stored up, [33] and yearly [34] I offered before them.

---

(5) *An-Gal-Gal.*

(6) *Gir.*

(7) The whole is an ideogram = « my images of pure wood ».

(8) *Gun.*

[35] E-sag-ila ki-[iṣ-ṣi ra-aš-bu] [36] e-kal šami-[e u irṣi-tim] [37] bit ilu bêl [ilâni pa-li-ḫu-ti-]šu [38] E-[ku-a pa-]pa-hu [39] [ilu] bêl (1) [ilâni] Marduk [40] ḫuraṣa ruš-a [ú ša-al-biš-ma] [41] [ki-ma] a-gu [u Im-bar?] bitu-Unu (2) [42] [u-šan-biṭ ša-aš-]ša-niš [43] Ḳa-hi-[li-sug ú-]za-a-nu [44] ḫuraṣi .... [45] a-na *ilu* [Zar-pa-ni-tu] belti-ia [46] [E]-li-e .... lu. [47] E-zi-da (3) ša E-sag-ila [48] pa-pa-ḫu Nabu ša ki-sa-lum [49] ša i-na zag-mu-ḳam ri-e-eš šatti [50] a-na i-si-in-ni a-ḳi-it [51] Nabu aplu ši-it-lu-ṭu [52] iš-tu Bar-sap-ki i-di-ḫa-am-ma [53] i-ra-am-mu-ú ki-ri-ib-šu [54] *iṣu* sippu-šu ši-ga-ru-ú-šu [55] ta-al-lum ḫettu ka-na-ku [56] ḫuraṣa ru-uš-ša-a ú-ša-al-bi-iš-ma [57] E-[zi-da] Nabu na-ra-am šar-ru-ti-ia [58] u-ša-an-[bi-iṭ] ša-ru-ru-ú-šu.

[59] E-temin-anki [zik-ku-ra-]at Bab-ili *ki* [60] Nabu-apal-ú-ṣur śar Bab-ili *ki* [61] a-bi [a-li-ti-ia] te-me-en-šu ú-ki-in-šu-ma [A Col. IV] 30 ammat u-za-ki-ru-ú-ma [2] la ul-lu-um ri-e-ša-šu [3] ia-a-ti a-na e-pi-šu [4] ḳatâ aš-ku-un erine dannu-u-tim [5] ša i-na šadu La-ab-na-nu [6] ki-iš-ti el-li-tim [7] i-na ḳatâ-ia el-li-ti [8] ak-ki-is [9] a-na ši-pi-šu ú-ša-[at-miḫ] [10] Ḳa-nun-[kalama?] Ḳa-[tur-nun-na?] [11] Ḳa-nun-ḫe-gal Ḳa-ši-[bid-di] [12] babâni-šu ša-ad-la-a-ti [13] i-ta-at E-temin-anki [14] ki-ma ša ume u-nam-mir [15] ú-ra-ki-is-ma [16] erine [dannû-ti] [17] a-na [zu-lu-li-ši-na] [18] ú-[ša-at-ri-iṣ] [19] *iṣu* tal-lu *iṣu* ḫetti [20] *iṣu* ša-ka[na-ku] [21] *iṣu* dalâti el-[li-ti] [22] ša dalâti *iṣu* Mis-gan-na .... ši. [23] sa-tuk-ki *ilu* Marduk [24] u *ilu* Zar-pa-ni-tum [25] ilâni bêli-e-a [26] el ša pa-nim a-na [belê-ia] [27] aš-te-ni-ma [28] ša û-um 2 [Gud-]Maḫ [29] ma-ru-u suk-lu-lu-ti [30] ište-en gu-ug-ga-al-lam [31] ša mi-na-ti-šu-nu šuk-lu-lu [32] zu-mur-šu-nu bu-ḫa-du-ú [33] 44 imerê mi-ir ...... [34] zu-lu-ḫi-e dam-ḳu-tim [35] ga-du-um ša ilâni Ba-bi- [lam-ki] [36] 4 Uz-banda iṣṣuru 10 Turrim iṣṣuru 30 [marratu] [37] 4 Nunuz-uz-banda iṣṣuru 3 šammu šu-um-mu [38] i-si-iḫ nu-nu-nim apti [39] si-ma-at ap-pa-ri-im [40] ar-ḳu di-šu-tu [41] la-la-[a mu-sa-ri-e] [42] in-[ba ru-šu-ta]

---

(1) *En-lil.*

(2) *Unu-Ab* ? of **15, 2**[50].

[35] As to Esagila, the vast habitation, [36] palace of heaven and earth, [36] temple of the lord of the gods his adorers, [38] E-kua, sanctuary [39] of the lord of the gods, Marduk, [40] in radiant gold I clothed [41] and as a crown and an *Im-Bar* the great house [42] I made brilliant as the sun light. [43] I adorned Ka-hilisug, [44] with gold I....... [45] For Sarpanit, my lady, [46] E-li-e-[sug?]..... I ..... [47] As to Ezida of Esagila, [48] shrine of Nebo, of that chamber [49] to which, at the *Zagmuk,* at the commencement of the year, [50] for the feast, the *akit,* [51] Nabu the heroic son [52] approaches from Barsippa [53] and wherein he takes his seat, [54] its threshold and its bars, [55] its door-posts, its cornice and its valves [56] with radiant gold I clothed [57] and Ezida of Nebo beloved of my reign [58] I made to shine in splendor.

[59] As to E-temin-anki, the *zikkurat* of Babylon, [60] Nabopolassar, king of Babylon, [61] my father, my begetter, had fixed its foundation, [A Col. IV] and had raised it 30 cubits [2] but had not erected its top. [3] I set my hand to do that. Great cedars [5] which were on Mount Lebanon, [6] the clean forest, [7] with my clean hands, [8] I cut down, [9] and placed them for its construction. [10] Ḳa-nun-?, Ka-tur-nun-na, [11] Ka-nun-hegalla, Ka-šibiddi [12] its huge gates [13] about Etemen-anki [14] as the day I made brilliant [15] and fitted them in. [16] Huge cedar beams [17] for their roof [18] I fitted into place. [19] Door-posts, cornices, [20] valves of the doors, [21] shining panels [22] which are panels of oak I.....

[23] The monthly offerings of Marduk [24] and Sarpanit, [25] the gods, my lords [27] I was anxious to render [26] greater than before. [28] For each day two oxen, [29] fat and perfect, [30] one buck sheep [31] whose sizes are equal to requirement, [32] whose bodies are healthy, [33] forty-four lambs, [34] good *zuluḫu,* [35] as is fitting for the gods of Babylon, [36] four birds of the kind *little Uz,* ten pigeons, thirty *marratu,* [37] four birds of the kind *little Nunuz,* three herbs of the kind *šummu,* [38] an *isih* of saltwater fish, [39] the best of the marsh-

(3) B 2 commences here.

[43] [šu-muḫ] ṣi-[ip-pa-a-ti] [44] suluppê (1) [aš-ni-a *iṣu* Ma]-Ud-[a [45] karanu [Ud-a U-sa] damiḳ-tim [46] [ḫimêtu] mu-ut-ta-ḳu [47] [ši-iz-bu] ú-lu ša-am-nu [48]......... na-an (2) ru-uš-ša-a [49] [ku-ru-un-] na-a karanu êl-lu (3) [50] šadu I-za-al-lu šadu Tu-im-mu [51] šadu Ṣi-[im-mi-ni] šadu Ḫi-il-bu-nu [52] šadu Ar-na-ba-nu šadu Su-u-ḫu [53] šadu Bit-ku-ba-ti Uh-ki (4) [54] u šadu Bi-ta-a-ti [55] pa-aš-šu-ri Marduk [56] u Zar-pa-ni-tum bêl-e-a [57] [e-li] ša pa-nim ú-da-ḫi-id [58]......... Marduk [59] [here are wanting two or three lines. A Col. V [lines 1-11 are lost] [12]..... Ba-bi-lu-ki

[13]....... pl. šu-ṭa-ku la-bi-ru-ti [14] Na-šu iṣṣuru Mu nûnu pal-ki u-um [15] ana gi-ni-e Marduk bêli-ia [16] u-ma-ni-šu-nu-ti-ma [17] nû-nu pal-ki a-na gi-ni-e Marduk bêli-ia [18] kin-nim u.......... [19] elippu Hu-si-ku-a [E-sag-ila?] ru-ku-bi-šu [20] i-ta-tu-šu pa-nu-u ar-ki [21] ú-na-tu-šu *iṣu*..... di-ru-šu [22] ši-id-da-tu-šu [23] siparri u ṣir-ruṣṣu [24] ṣa-ri-ri ú-šal-bi-iš. [25] abnê ni-sik-ti u-za-in-ma [26] i-na a-gi-e nâru Puratti el-li-ti [27] ki-ma kak-ka-ba bu-ru-mu [28] ša-ru-ru-ú-šu u-ša-an-bi-iṭ-ma [29] a-na tab-ra-a-ti kiššat ni-ši [30] lu-li-e uš-ma-al-li-iš [31] i-na zaḳ-mu-ḳam ri-e-eš šatti [32] Marduk bêl ilâni [33] ki-ir-ba-ša u-še-ṣi-im-ma [34] a-na i-si-nu tar-ba-a-tim [35] a-ḳi-ta-šu ṣi-ir-ti [36] ú-ša-aš-di-iḫ-ma [37] i-na elippu Hu-si-ku el-li ša Marduk [38]....... si-im-ma ka-ar (5) [39] šam-ri-iš a-ra-aḫ-ti (6). [40] i-na[ka-]ab-bi-is E-bir-bir [41] a-na e-ri-bi bêl ilâni ša-ḳu-um bêl bêlê [42] iš-tu ma-ka-al-li-e elippu Hu-si-ku [43] a-di-E-bir-bir [44] ma-aš-[da-ḫi-] i bêlu rabû Marduk [45]...... ti-..... ṣi-ib..... nu-uḫ-šu [46] ta..... lu... u... u-ti [47]..... u..... ši... ak..... [48] ina E-bir-[bir] bit [aḳiti]

[49]..... li-e bîtu râbi [50]....... bêlu rabû Marduk [51] [here are wanting about ten lines, which probably contain the rest of the account of the procession of Marduk to E-birbir.]

A Col. VI. Nabu-ku-dur-rú-ú-su-ur [2] šar Ba-bi-lu-ki za-nin E-

---

(1) Ka-[lum-ma].

(2) The line = B 7[27], but here the ideogram *Bi-du* of 7 [27] is translated by a Semitic word ending in *-nan*.

(3) 'Red wine' distinguished from *karânu Ud*, 'white wine'.

(4) This *Uḫ-ki* was situated on the right bank of the Tigris opposite Sippara.

lands, [40] vegetables in abundance, [41] the luxuriance of the gardens, [42] plump wheat, [43] fruits of autumn in great quantity, [44] dates, bread, white *Ma*-wood, [45] white wine, the pure liquor *U-sa*, [46] butter and honey, [47] pure milk, oil [48] .....? shining, [49] sesame wine, red wine, [50] from the mountains Isallu, Tuimmu, [51] Simminu, Hilbunu, [52] Arbanu, Suḫu, [53] Bit-kubâti, Uḫki, [54] and Bitâtu. [55] The table of Marduk [56] and Sarpanit, my lords, [57] I rendered more abundant than before. [58] ...... Marduk [59] .... [A Col. V] [12].... Babylon [13] ..... decent and ripe. [14] birds of the kind *Na-šu*, grain (?), fish in abundance daily [15] for the *gînu* of Marduk my lord [16] I regulated, [17] and a great quantity of fish for Marduk, my lord, [18] fixed and ..... * [19] As to the bark *Husikua* of Esagila, his carriage, [20] its ends before and aft, [21] its equipment, its..... [22] its sides, [23] with brass and glaring serpent-headed beasts [24] I arrayed. [25] With jewels I adorned it [26] and upon the stream of the clear Euphrates [27] like the bright stars [28] I made radiant its splendor [29] and for all men to behold, [30] I filled it with riches. [31] At the *Zagmuk*, on New Year's day, [32] Marduk, lord of the gods, [33] into it I caused to ascend [34] and to the magnificent feast, his grand celebration, [36] I caused him to go in procession. [37] In the shining *Husiku*-bark of Marduk [38] ..... the masts [39] I fixed in magnificence.

[40] In the corridor of E-birbir, [41] for the entrance of the lord of the gods, the exalted lord of lords, [42] from the equipment of the bark *Husiku* [43] into E-birbir, [44] a way of procession of the great lord Marduk-[45]-[47], [48] in E-birbir, house of the celebration [49]..... the palace [50]... the great lord Marduk.....

Col. VI. Nebuchadnezzar, [2] king of Babylon, caretaker of

---

(5) Var. *ka-a-ri*.

(6) The reading is certain after B 3^{20}; one expects *e-ir-te* after **15**, 4^{13}.

* *The passage* 4^{58}-5^{17} *gives the* GÎNU *for Marduk, whereas* 4^{23}-^{57} *gives the* SATTUK. *The* SATTUK *was probably a monthly tax on temple property. I have not yet been able to fix clearly the sense of* GINU.

sag-ila 3 u E-zi-da a-na-ku. 4 E-zi-da [bîti ki-i-nim] 5 [na-ra-am ilu Na-bi-um] 6 [a-na] Nabu [ṣi-i]-ri 7 mu-ša-ri-ḳu û-um ba-[la-ṭi-ia] 8 i-na Bar-sip ki eš-šiš ab-ni-ma 9 a-na ši-pi-šu erine [dannu-u-ti] 10 ..... šum .. [u-ša-at-miḫ] 11 iṣu Mis-ma-gan-na [dâr-]a 12 [erinê] pag-lu-ti 13 [ḫuraṣu] nam-ru ú-ḫa-lap-ma 14 [bitu] ša in-na-da-ma 15 aš-ta-kan ki-ri-ib uš-ši-šu. 16 erinê da-an-nu-ti 17 [ša šadû La-]ab-na-nu kišti-šu-nu 18 i-na ḳatâ-ia el-li-e-ti ak-ki-sa 19 [ḫurasi] ru-ša-a u-šal-bi-iš 20 abnê ni-sik-ti u-za-im-ma 21 a-na zu-lu-lu E-maḫ-til-la 22 pa-pa-ḫu Nabu 23 pa-ni še-lal-ti-šu-nu ú-šat-ri-iṣ 24 ša 6 bitâti tal-ba-na-a-ti 25 pa-pa-aḫ Marduk 26 erinê zu-lu-li-ši-na 27 kaspi e-ib-ba u-za-in 28 remê e-ik-du-ti 29 pi-ti-ik e-ri-e ab-ni-ma (1) 30 ti-ir-ri [ša-aš-ši] u-šal-biš 31 abne ni-si-iḳ-ti ú-za-in-ma 32 ina si-ip-pi bâb pa-pa-hi uš-zi-iz 33 si-ip-pi šigari (2) dal-lu ḫittu 34 ḳa-na-ḳu dalâti bâb pa-pa-ḫu 35 ḫuraṣi rûš-a ú-šal-biš 36 i-na a-gur-ri kaspi e-ib-bi 37 ta-al-la-ak-tim pa-pa-ḫu 38 [u] ma-la-ku bîti ú-ba-an-ni 39 dalâti iṣu Mis-ma-gan-na ú erine 40 i-ḫi-iz kaspi ib-ba uḫ-ḫi-iz-ma 41 e-ma babâni ka-la-si-na 42 e-ir-te-it-ti 43 du-u parakkê as-ku-up-pa-a-ti bîti 44 pi-ti-ik kaspi ib-ba ab-ni (3) 45 [erinê] zu-lu-lu par-ru-ka-a-ti 46 kaspi uḫ-ḫi-iz-ma (4) 47 a-na mu-ṣi u e-ri-bi 48 ša apli ru-bi-e Nabu 49 ....ki-ri-ib-šu aš-ta-kan 50 ....ki-ma......... 51 ša ma-na-ma šarru ma-aḫ-ri la i-pu-šu 52 a-na Nabu bi-ili-ia ra-bi-iš e-pu-uš 53 Nabu u Na-na-a bêlê-a 54 i-na ḫi-da-a-ti u ri-ša-a-tim 55 šu-ba-at ṭu-ub li-ib-ba 56 ki-ir-ba-ša u-še-ši-ib. [A Col. 7] satukkî- (5) šu-nu rabûti el ša ma-ḫar 2 a-na du-ši-i aš-te-e-ma (6) 3 ša û-um ište-en *Gu-mah* ma-ra-a šuk-lu-lu 4 ša mi-na-a-[ti-šu-nu] šuk-lu-a-at 5 [ša zu-mur-]šu-nu [bu-ha-di]-e 6 16 kirri mi-ri zu-lu-ḫi-e da-am-ḳu-tim 7 ga-du ša ilâni Bar-sip-ki 8 ..... Uz-banda iṣṣur 3 Tur-rim 20 marratu (7) 9 ..... Nunuz-uz-banda iṣṣur 2 šammu šum-mu 10 i-si-iḫ nu-nu apsi

---

(1) Var *ap-ti-ik-ma*.

(2) *Si-gar*.

(3) Var. *e-ip-ti-ik*.

(4) Variant has in place of line 46 *ša Bâb-Im-kur-ra kaspi e-ib-bu-bi ú-za-in-ma*;

of Esagila [3] and Ezida am I. [4] Ezida the trustworthy temple, [5] loved by the divine Nebo, [6] [unto] Nebo [the mighty one], [7] who lengthens the days of my life, [8] in Barsippa I rebuilt. [9] For its construction [10] I placed [9] great cedar beams. [11] Beams of durable oak and thick cedar beams [13] with shining gold I clothed [14] and the temple which was fallen to ruin [15] I built upon its foundation. [16] Huge cedars [17] from Mount Lebanon, their forest, [18] with my clean hands I cut down. [19] With radiant gold I clothed them, [20] with jewels I adorned them. [21] For the roof of Emahtila, [22] the shrine of Nebo [23] I fitted them by threes. [24] As to the six chapels *talbanâti* [25] of the shrine of Marduk, [26] the cedar beams of their roofs [27] I adorned with lustrous silver. [28] Giant bulls [29] I made of bronze work [30] and clothed them with a radiant plating. [31] I adorned them with jewels [32] and placed them upon the threshold of the gate of the shrine.

[33] Threshold, bars, doorposts, cornices, [34] valves of the doors of the gate of the shrine, [35] I clothed with dazzling gold. [36] With tiles of bright silver the aisles of the shrine [38] and the walk unto the temple I constructed. [39] Doors of oak and cedar [40] I covered with a covering of shining silver [41] and within the gates [42] I fastened all of them. [43] The halls of the shrines, the floors of the temple [44] I built with work of shining silver. [45] The cedars of the roofing of the shrines [46] I covered with silver. [47] For the departure and entering of [48] the honored child Nebo [49].....? within it I made [50]......; [51] That which no former king had done [52] for Nebo my lord I did with pomp.

[53] Nebo and Nana, my lords, [54] with joy and gladness [55] in the abode that satisfies the heart [56] I caused to dwell.

A. Col. 7. [2] To increase, their multitudinous monthly offerings more than before [2] I took heed. [3] For each day [of the

---

on the great importance of this variant consult the note in RT on this passage.

(5) *Di-ka.*

(6) Var. *li-ib-bi-ia ú-ub-la-am-ma.*

(7) *Šeš-ḫu.*

si-mat ap-pa-ri 11 ar-ḳa ti-šu-tu la-la-a mu-sa-ri-e 12 in-ba ru-su-tu šu-muḫ zip-pa-[a-ti] 13 sulûpi (1) aš-ni-e iṣu Ma Ud-a 14 karânu Ud-a šigaru U-sa damiḳ-ta 15 ḫimêtu mu-ut-ta-ḳa 16 šizbu u-lu ša-am-nu 17 da-aš-pa si-ra-aš karânu ellu 18 pa-aš-šur Nabu u 19 Na-na-a belê-a 20 el ša pa-nu ú-[da-aḫ-ḫi-id]. 21 elippu nâru Gan-ul 22 ša ru-ku-bi-šu elli-ti 23 aš-te-ma 24 ú-še-pi-is-si-ma 25 za-ra-ti iṣu Mis-ma-kan-na 26 u 2 ka-ri-e erini ši-ḫu-ti 27 ḫuraṣa rûš-a u-šal-biš 28 u-ba-na-a ti-ik-ni-[-i] 29 ina zag-mu-ḳam [rêš-šatti] 30 a-na i-si-nu ša a-ḳi-ti 31 ša ilu bêl ilâni Marduk 32 Nabu aplu ši-te-lu ki-nim 33 ištu Bar-sip-ki i-ša-di-iḫ 34 a-na ki-ri-ib Bâbili ki (2). 35 ina elippi nâru Gan-ul ša ku-uz-ba 36 za-na-tu la-la-a ma-la-tu 37 ú-šar-ši-id-ma za-ra-at ṣa-ri-ri 38 u ka-ri-e ki-lal-la-an 39 a-na a-la-ak-ti ru-bu-ti-šu 40 a-na tab-ra-at [ka-] li-e uš-ma-lu 41 ša ma-na-ma šarru maḫ-ru la i-pu-šu 42 a-na Nabu bêli-ia ra-biš e-pu-uš 43 *ištu Nana-sa-ki-pat te-e-bi-šu* 44 *a-di bâbu el-lu* 45 *Nana-dannat-ṣabê-šu sûlu* (3) *rapšu* 46 *šum-* (4) *šum bêlu rabû Marduk* 47 ištu dalat Kib-šu-na-ka-ar 48 a-di ni-rib Nabu E-sag-ila 49 Nabu-daian (5) -ni-ši-šu sûlu rapšu 50 šum-šum Tur-nun-na Nabû 51 tam-la-a zaḳ-ru u-ma-al-li-ma 52 i-na ku-up-ru u a-gur-ru 53 u-da-am-mi-ik.

---

(1) *Ka-lum-ma.*
(2) *Su-an-na-ki.*
(3) *Tar.*

month] one ox, fat and perfect, [4] whose weight and form meet the requirements, [5] whose bodies are healthy, [6] sixteen lambs, good *zuluḫu* [7] as is fitting for the gods of Barsippa, [8] ? birds of the kind, *little Uz*, three pigeons, twenty marratu, [9] ? birds of the kind *little Nunuz-Uz*, two *šummu* herbs, [10] an *isiḫ* of saltwater fish, the best produce of the marsh lands, [11] vegetables in abundance, the luxuries of the gardens, [12] plump wheat, autumn fruits in great quantities, [13] dates, bread, white *Ma*-whood, [14] white wine, pure *U-sa* liquor, [15] butter, honey, [16] clean milk, oil, [17] hydromel, *siraš*, red wine, [18] thus the table of Nebo and [19] Nanâ my lords, [20] I made more bountiful than ever before.

[21] The boat of the *Gan-ul Canal*, [22] his radiant carriage [23] I sought to honor [24] and I caused it to be constructed. [25] A baldachin of oak [26] and two stout masts of cedar [27] I covered with gold; [28] my fingers prepared it. [29] At the time of the *Zagmuk*, on New Year's Day, [30] for the feast of the celebration of [31] Marduk, divine lord of the gods, [32] Nebo his strong and faithful son, [33] comes in procession from Barsippa [34] to Babylon.

[35] In the bark of the *Gan-ul Canal* which is adorned with riches [36] and laden with luxuries [37] I placed him and a brilliant baldachin [38] with two masts [39] for his pompous journey [40] I put in for the spectacle of all men.

[41] What no former king had done [42] for Nebo my lord I did magnificently. [43] *From the city gate* NANA-DESTROYER OF HER FOES [44] *to the* SHINING GATE, [45] *the wide street*, NANA-CHAMPION OF HIS WARRIORS, [46] *in honor of the great lord Marduk*, [47] from the city gate *Conquest of the Foe* [48] to the entrance of Nebo into Esagila, [49] the wide street, *Nebo-Judge of his People*, [50] in honor of the strong son, Nebo, [51] I graded up with a high grading [52] and fixed it well with mortar and tile.

---

(4) *Mu.*
(5) *Di-kud.*



B (1) IV 58 Li-bi-il-he-gal-la 59 [palgu ṣit šamši Babili] 60 [ša] iš-tu [û-um] ri-e-[ḳu-tu in-na-mu-u] 61 a-ša-[ar-ša aš-te-'e-ma] 62 i-na ku-up-ru [u a-gur-ri] 63 ab-na-a [su-uk-ki-ša] 64 i-na Ai-[i-bur-ša-bu-um] 65 su-li-e [Bab-ili ki] 66 a-na ma-aš-da-ḫu [bêlu rabû Marduk] 67 ti-tu-ur-ru [pa-al-ga ak-zur] 68 iṣu Mis-ma-gan-na 69 erini iṣu ...... 70 lammu (2) iṣu ..... 71 siparri.....

72 a-di še-la-a-ši-šu....... B 5 Nabu-ku-dur-ri-ú-ṣu-ur šar Bab-ili ki 2 mu-uš-te-'-ú aš-ra-a-ti 3 Nabu u Marduk bêlê-šu a-na-ku. 4 Babilu-ki ma-ha-az bêli rabu-u Marduk 5 maḫazu ta-na-da-a-tu-šu (3) 6 Im-gur-Bêl u Ni-mi-it-ti-Bêl 7 durâni-šu rabûti u-ša-ak-li-il 8 ša ma-na-ma šarru ma-aḫ-ri la i-pu-šu 9 i-na si-ip-pi abullê-šu 10 rêmê e-ri i-iḳ-du-ú-tim 11 [u ṣiru-ruššu] še-zu-[zu-u-tim] uš-ziz 12 [ka-a-ri ḫi-ri-ti-šu] 13 i-na [kupri u agurri a-ti ši-ni-šu] 14 a-bi-a [a-li-tu alu ú-ša-al-am] 15 ia-a-ti [ka-a-ri danna-ta] 16 a-di šalaši-šu iš-[te-en it-ti ša-ni] 17 i-na ku-[up-ri u a-gur-ri ab-ni-ma] 18 it-ti [ka-a-ri a-bi-ia ik-zu-ru] 19 i-ši-ša [i-na i-rat] 20 ki-[gal-li u-ša-ar-ši-id] 21 [ri-ši-šu ša-da-ni-iš] ú-zak-kir 22 [ka-a-ri a-gur-ri bal-ri] êrib šamši 23 [dûru] Ba-bi-lam-ki 24......... u-ša-al-mi. 25 [The remainder of this column is wanting. Part of the bas-relief occupied the centre of the column. The contents of the lines, presumably about 25, can easily be restored, see RT].

B Col. VI a-na Šamaš daian ṣi-i-ri šami-e u irṣi-tim 2 mu-ša-aš-ki-in ṣalam damḳu ina te-ir-ti-ia 3 E-di-kud-kalama bit-su ša ki-ri-ib Ba-bi-lam-ki 4 e-eš-ši-iš e-pu-uš. 5 E-kiku-inim bit Nin-lil-an-na ša du-ub-ga-at dûri 6 a-na Nin-lil-an-na bi-el-ti ṣi-ir-ti 7 ga-ba-a-ti da-am-ga-a-ti-ia 8 i-na Ba-bi-lam-ki e-eš-ši-iš e-pu-uš 9 a-na ilu Sag....... ru-ba-ti ṣi-ir-ti 10 a-ši-ba-at [E-sa-bi] mu-ṭi-ib-ba-at šêri-ia 11 na-ṣi-ra-at na-pi-iš-ti-ia 12 ša-mi-e iṣu Mis-má-kan-na iṣ-ṣi da-ra-a-am 13 ḫuraṣi rûš-a ú-ša-al-bi-iš-ma 14 abnê ni-si-iḳ-tim u-za-in-ma 15 u-ša-at-ri-iṣ e-li-šu 16 paššuru tak-ni-e

(1) Here the text of A is so badly broken that it cannot be used farther, even for numbering the lines. The line numbered 58 above is the fourth line of B 4; fragment preserved in the lower part of the column. According to my calculations as given in RT this line would be the fifty-eighth line of the column.



B Col. IV. [58] As to Libilhegallu, [59] the canal east of Babylon, [60] which since distant days was fallen in ruins, [61] its location I sought after [62] and with mortar and tile [63] I built its course. [64] In Aiburšabu, [65] the street of Babylon, [66] for the procession of the great lord, Marduk, [67] I installed a bridge for the canal. [68] Of oak, [69] cedar....... [70] *lammu*....· [71] brass..... [72] as many as three [I installed?]

B Col. V. Nebuchadnezzar, king of Babylon, [2] attentive to the sacred places of [3] Nebo and Marduk, his lords, am I. [4] For Babylon, city of the great lord Marduk, [5] city of his grandeur, [6] Imgur-Bel and Nimitti-Bel [7] its great walls I completed. [8] What no former king had done [I did in that I] [9] placed upon the thresholds of its gates [10] monster bulls of bronze [11] and serpernt-headed beasts standing upright. [12] Two walls for its moat [13] with mortar and brick [14] had my father caused to be built about the city. [15-17] And I built a third huge moat-wall, one against the other, of mortar and brick. [18] With the moat-wall of my father I united it. [19] Its foundation upon the bosom [20] of the nether world I established. [21] Its top mountain high I erected.

[22] A moat-wall of brick to the west of the [23] fortification of Babylon [24]....... I put around.

B Col. VI. To Šamaš mighty judge of heaven and earth, [2] who in my oracles renders favorable his image, [3] E-dikud-kalama, his temple in Babylon, [4] I rebuilt. [5] E-kiku-inim, temple of Ninlilanna, which is near the wall, [6] to Ninlilanna, grand lady, [7] who speaks my favor [8] I rebuilt in Babylon. [9] To Gula, majestic and grand [10] dweller of Esabi, who keeps my body healthy, [11] protectress of my soul, [12] a baldachin of oak, a durable wood, [13] I clothed with radiant gold [14] and adorned it with precious stones [15] and placed it over her (?).

---

(2) *iṣi U-ku.*

(3) For the history of these redacted and cumbersome lines see RT on this passage. The original is found at **1**, 1[16].

si-mat ma-ka-li-e-šu [17] ḫuraṣi na-am-ri u-ša-al-bi-iš [18] abne ni-si-iḳ-tim u-za--in-ma [19] u-ki-in ma-ḫa-ru-uš-šu [20] 2 kalbê huraṣi 2 kalbê kaspi 2 kalbê êri [21] ša meš-ri-e-ti bu-ug-gu-lu [22] šu-uk-pu-tu mi-na-a-ti [23] i-na bâbâni-šu ṣi-ra-a-ti [24] ú-šar-ši-id i-na ki-gal-lum. [25] Ṭa-a-bi-su-pur-šu dûru Bar-sip-ki [26] e-eš-šiš e-pu-uš ka-ar ḫi-ri-ti-šu [27] i-na ku-up-ru u a-gur-ri [28] maḫazu a-na ki-da-nu ú-ša-aš-ḫi-ir [29] a-na Dumu-lil bi-ili [30] mu-ša-ab-bi-ir kakku na-ki-ri-ia [31] bit-su i-na Bar-sip-ki e-eš-šiš e-pu-us [32] [a-na Gu-la šu-'-]e-ti ba-la-ṭu [33] [ga-mi-la-at na-biš-ti-]ia a-ši-bat E-til-la [34] [E-til-la bit-sa i-na Bar-]sip-ki eš-šiš [e-pu-uš] [35] [a-na Gu-la ru-ba-]a-ti ṣi-[ir-ti] [36] [mu-ša-ar-ba-ti zi-kir] šar-[ru-ti-ia] [37] a-ši-bat E-gu-la] [38] [E-gu-la bit-sa i-na Bar-sip-ki eš-šiš e-pu-uš] [39] [a-na Gu-la bí-el-ti ra-be-ti] [40] [mu-bal-li-iṭ na-biš-ti-ia] [41] [a-ši-bat E-zi-ba-til-la] [42] [E-zi-ba-til-la bît-sa i-na Bar-sip-ki eš-šiš e-pu-uš.] [The lacuna in this column is not great. Perhaps the account of the temples of Ramman and Sin in Borsa are to be supplied from *15,* 4[57]-[65].]

[43] a-na ma-aṣ-ṣar-ti Babili [ki] [du-un-nim] [44] [ša ma-] na-ma šarru ma-aḫ-ri [la e-pu-uš] [45] i-ta-a-at Bab-ilâni-ki [4000 am-mat] [46] ga-ga-ri ni-si-iš la da-ḫi-e [47] iš-tu [kišad] nâru Puratti e-la-a [48] a-di kišad nâru Puratti ša-ap-la [49] [dûru dannu bal-]ri ṣit šamši Ba-bi-lam-ki ú-ša-[as-ḫi-ir] [50] [ḫi-ri-is-su aḫ-ri-]e-ma ki-bi- [ir-šu] [51] [ina kupri] u a-gur-ri ak-zu-[ur-ma] [52] [dûru dannu] i-na ku-up-ri u a-gur-ri [53] [i-na ki-ša-]di-šu ša-da-ni-iš ab-ni [54] [bâbâni-]šu ša-ad-la-a-ti u-ra-ak-ki-is-ma [55] dalâti erini siparri u-ḫal-li-ip-ma [56] ir-te-it-ti-ši-na-a-ti. [57] i-na ki-su-ri-e Ba-ab-ilâni-ki [58] iš-tu ma-aš-da-ḫu ša kišad nâru Puratti [59] ki-ri-ib Kiš-ki (3?) Kaskal-git ga-ga-ri [60] [a-di A-ra-]aḫ-tim nâru ši-bi-ik e-pi-ri aš-tap-pak-ma [61] [me-li] dan-nu-tim maḫazu uš-ta-al-mi [62] [e-bi-ir-šu-un bu-tu-uḳ-ti] ki-ir-ba-šu la šu-ub-ši-i [63] i-na ku-up-ri u a-gur-ri ak-su-ur ki-bi-ir-šu-un. [64] [a-na] Babili-ki du-un-nu-nim [65] aš-ni-ma e-la-an [Uḫ-ki] ki-ri-ib Sippara [66] iš-tu kišad nâru Diglat a-di kišad nâru Puratti [67] 14 Kas-kal-git ga-ga-ri ši-pi-ik e-pi-ri dan-nu-tim [68] aš-ta-ap-pa-ak-ma [69] me-e ra-bu-ú-tim ki-ma gi-bi-iš ta-am-tim [70] a-na 20 Kas-kal-git ga-

[16] An elegant table, worthy of her food, [17] with shining gold I clothed, [18] with precious stones I adorned [19] and placed it before her. [20] Two dogs of gold, two dogs of silver, two dogs of bronze [22] with perfect limbs, [22] which are large of proportion, [23] within her grand gates [24] I caused to be placed in the wide court.

[25] Tabisupuršu, the wall of Barsippa, [26] I rebuilt. A wall for its moat [27] with mortar and brick [28] I caused to be put about the city to strengthen it [29] To Dumu-lil, my lord, [30] who shatters the arms of my foes, [31] her temple in Barsippa I rebuilt. [32] To Gula, seeker after life, [33] protectress of my soul, dweller of Etilla, [34] Etilla, her temple in Barsippa I rebuilt. [35] To Gula, majestic and grand, [36] who enlarges the renown of my reign, [37] dweller of Egula, [38] Egula her temple in Barsippa I rebuilt. [39] To Gula, majestic lady, [40] who enlivens my spirit, [41] dweller of Ezibatilla, [42] Ezibatilla, her temple in Barsippa I rebuilt.

[43] To strengthen the defences of Babylon, [44] that which no former king had done [I did in that] [45] beside Babylon, for four thousand cubits [46] of ground, far away, not near, [47] from the bank of the Euphrates above [48] to the bank of the Euphrates below, [49] a huge wall to the east of Babylon I put about [the city]. [50] Its moat I dug and in it [51] I fixed it with mortar and brick. [52] A huge wall of mortar and brick [53] upon its bank I built like a mountain. [54] Its gigantic gates I fastened in it [55] and its doors of cedar I covered with brass, [56] and fitted them in. [57] In the suburbs of Babylon, [58] commencing with the street which is at the bank of the Euphrates [59] at Kiš, for three *Kaskal Git* of ground, [60] as far as the Araḫtu canal, I heaped up an embankment of earth [61] and surrounded the city with huge floods. [62] That their attack might not make holes in it [63] I secured it within with mortar and brick. [64] To strengthen Babylon [65] was I anxious. Above Uḫ, near Sippar, [66] from the bank of the Tigris to the bank of the Euphrates, [67] for fourteen *Kaskal-Git* of ground, a huge embankment of earth [68] I heaped up [69] and

ga-ri maḫâzu [u-šàl-me]. 71 aš-šum i-na ta-aḳ [-'-e me-e ra-bu-ú-tim] 72 ši-bi-ik e-pi-ri-šu-nu [la ba-ta-ku]? 73 i-na ku-up-ri u a-gur-ri ak-su-ur [ki-bi-ir-šu] 74..... i-na..... 75 a-na ša-ṭi... bi mi..... na-bi-iš-ti (1)..... 76......... 77 i-na li-ib-bi-šu...... 78.......

B Col. 7. Nabu-ku-dur-ri-ú-ṣu-ur šar Babili-ki 2 iš-ša-ak-ka ṣi-i-ri 3 za-ni-in ma-ḫa-az ilâni rabûti a-na-ku. 4 a-na E-sag-ila u E-zi-da 5 ka-ak-da-a ka-ia-na-ak 6 aš-ra-a-ti Marduk bêlu rabu-ú ilu ba-ni-ia 7 u Nabu aplu ši-it-lu-ṭu 8 na-ra-am šar-ru-ti-ia 9 aš-te-ni-'-a-am ka-ia-nu 10 i-si-in-na-a-ti-šu-nu da-am-ga-a-tim 11 a-ki-it-su-nu ra-bi-tim 12 i-na ḫuraṣi kaspi abnê [ni-siḳ-]ti [nam-] ru 13 ḫa-ab-šu nam-ru-u ḫi-ṣi-ib [ša-di-e] 14 u ti-ma-a-ti 15 ri-e-eš mi-im-mi ibša (2) -a da-am-ga 16 Gu-maḫ pa-ag-lu-tim šu-uk-lu-lu-ú-tim 17 zu-lu-uḫ-ḫi-e da-am-kù-u-tim 18 kirrê mi-ri pa-si-lum gu-ug-ga-al-lu 19 i-si-iḫ nu-nu ap-si-i iṣ-ṣur šami-e 20 iṣṣur Kurku (3) iṣṣur Uz-banda iṣṣur marratu iṣṣur *Tur-rim* 21 šammu šu-um-mi pîlâ (4) si-ma-[at ap-pa-] ri 22 ar-ku di-šu-tim la-la-a mu-sa-ri-e 23 in-bi ru-uš-šu-tim šu-mu-uḫ ṣi-ip-pa-a-tim 24 sulûpi as-ni-e *išu* Ma-Ud-a karânu Ud-a 25 šigaru U-sa damiḳ-tim....... ḫimetu 26 mu-ut-ta-ku ši-iz-bi u-lu-ú šamni 27 Bi-du ru-uš-ša-a ḫe-gal-la ša ul-lu-nu 28 du-mu-uk ma-ti-ta-an 29 ti-bi-ik si-e-ra-aš [la ne-bi] ma-mi-iš karânu 30 ša-at-ti-ša-am i-na [nuhši] u ḫe-gal-la 31 i-na ma-aḫ-ri-šu-nu e-te-it-ti-ik.

32 Nabu-kudurru-ú-ṣu-ur šar Bab-ili-ki 33 ri-e-um ki-i-nim mu-uš-te-'-um 34 ma-ḫa-zi ša gi-mi-ir mâti (5) a-na-ku. 35 a-na zi-ki-ir [šu-mi] ka-ab-tu 36 [pi-it-lu-ḫa-ak ili u ištar] 37........

---

(1) Compare 9, 2 15-17 and note on this passage in R T.

(2) Ik?

(3) *Kur-gi-ḫu.*



many waters, as the flood of the sea [70] I put about the city at a distance of twenty *Kaskal-Git*.

[71] In order that by the inundation of the many waters, [72] their embankments of earth might not be damaged, [73] with mortar and brick I fixed them within. [74] .... [75] [to make happy the course of life] [76] [of the peoples of Babylon] [77] in their heart.

B. Col. VII. Nebuchadnezzar, king of Babylon, [2] great prince, [3] who cares for the cities of the great gods, am I. [4] To Esagila and Ezida [5] I have been constantly faithful. [6] The sacred places of Marduk my lord the great god, my creator, [7] and of Nabû, the heroic son, [8] beloved of my reign, [9] I have endeavored faithfully to preserve. [10] At the time of their pious festivals, [11] their great *akitu*, [12] with gold, silver, and brilliant stones, [13] clean fruits of the harvest, the abundance of the mountain [14] and of the sea [15] the best of all that which is good, [16] oxen enormous and sound, [17] good *zuluhu*, [18] young lambs and *pasilu*, large sheep, [19] an *isih* of fish of the sea, birds of the sky, [20] the *kurku*, the little *Uz*, the *marratu*, the pigeons, [21] the herbs *šummu*, *pilu*, and the best products of the marshes, [22] vegetables in great quantity, the abundance of the gardens, [23] grain of good quality, the finest of the fruits of autumn, [24] dates and bread, white *Ma*-wood, white wine, [25] beer, the good beverage-*Usa*,..... butter, [26] honey, pure milk, oil; [27] sparkling *Bi-du*, the abundance of remote countries, [28] the good from everywhere, [29] a deluge of sweet beverage which like water cannot be valued, and wine [30] every year with plenty and abundance, I presented myself before them.

[32] Nebuchadnezzar, king of Babylon, [33] faithful shepherd, [34] who endeavors to preserve the cities of my entire land am I. [35] At the mention of their revered name, [36] I have feared god

---

(4) *Ud-zib-a.*
(5) *Kur-ra.*



dâr-a-ti [38]........ as.... rabûti [39]...... e-mu-ga [40]...... na an...... da-aš eš-ri-e-ti. [41] [a-na Nergal mu-ḫal-lik] za-'i-ri-ia [42]........ šu-ba-ti-]šu E-šid-lam [43]......... ú-za-'-in [44]........ ik ša-ap-lu-tim [45]... [e-ip] ti-ik-ma [46]......... aš-]ta-ak-ka-an [47] [gi-ni-e Nergal u] Laz [48] [ilâni ša E-šid-lam u Kuta u-ki-]in [49]........ [50] ...... mu-ut-]ta-ku [51] .... u-]lu [52] .... [53] [sattuki Nergal u] ilu La-[az ilâni] bêlê-ia [54] e-li ša pa-nim ú-da-aḫ-ḫi-id [55] ma-as-ṣar-ti E-šid-lam a-na du-un-nu-nim [56] i-ga-ri si-ḫi-ir-ti E-šid-lam [57] u bitâṭi-šu ša pa-nim ki-sa-al-lu [58] ki-ma la-bi-ri-im-ma e-eš-šiš e-pu-uš [59] ka-a-ri ḫi-ri-ti Kuta [60] i-na ku-up-ru u a-[gur-ri] ab-ni-ma [61] maḫazu a-na ki-da-nim u-sa-as-ḫi-ir. [62] a-na Šamaš bêli-ia [ša] i-na bi-ri [63] i-ta-na-ap-[pa-al] an-nim ki-i-ním [64] ša-ki-in [ṣalam damku ina te-ir-ti-ia] [65] E-bar-ra [ša Sippara-ki] [66] e-eš-ši-iš e-pu-uš. [67] a-na ilu [Šar-giš-a-tu-gab-liš] [68] a-ši-ib maḫazu [Ba-as-ki] [69] E-[dur-gi-na bit-su] [70] i-na [Ba-as-ki e-pu-uš] [71] a-na ilu [A-nim E-idi-Anim] [72] i-na [Dil-bat-ki e-pu-uš] [73] a-na [ilu-Šar-Marada] [74] [a-ši-ib maḫazu Marada] [75] [bît-su E-idi-ka-lama e-pu-uš]

B Col. VIII. a-na ilu [Iš-tar] [2] sa-ki-pa-at [te-bi-ša E-an-na] [3] i-na ki-ri-ib [Uruk e-pu-uš] [4] a-na Uruk si-[e-du-u-šu] [5] a-na maḫazu A-ga-[di-]ki....... [6] mu-uš-te-ti-[ir....... [7] .... [8] .... lam-mu..... [9] .. u ..... [10] .... [11] .... [12] E-bar-ra bit [Šamaš ša Larsa] [13] e-eš-ši-iš [e-pu-uš] [14] a-na Sin bêlu ...... [15] E-giš-šir-gal [bit-su ša Ur] [16] e-eš-ši-iš [e-pu-uš]. [17] e-eš-ri-e-[ti ilâni rabûti] [18] a-li-ku i-[da-a-a u-ša-ak-lil] [19] ši-bi-ir-ši-na [20] ilâni [rabûti a-ši-ib li-ib-bi-ši-na] [21] i-na [ḫi-da-a-ti u ri-ša-a-ti] [22] ki-ri-[ib-ši-in ú-ša-ar-ma-a] [23] šu-ba-[at-su-un ṣi-ir-tim] [24] ilâní rabûti [25] li-ik-ta-ar-[ra-bu-ši-na-ti]. [26] Nabu-ku-dur-[ri-ú-ṣu-ur a-na-ku] [27] nišê ra-ap-ša-a-ti [ša Marduk] bí-ili [28] u-ma-al-lu-ú ga-tu-ú-a [29] i-na dam-ga-a-[ti u.....] na-a-ti [30] u-uk-[an-ni-iš....] ga [31] .... a-ti [32] [ki] i-nim uš-te-te-[ir ?......] [33] ... bi-i ...... [34] [a-na ṣi-il-li-šu da-ri-e] [35] ku-ul-la-at [ni-šim ṭa-bi-iš ú-pa-aḫ-ḫi-ir] [36] pa-li-e.... ši šanâti.... [37] i-na ki-ri-ib ma-[ha-

and goddess [37]..... the everlasting days [38]..... the great [39]..... the wise [40] ..... the sanctuaries. [41] For Nergal, who destroys my enemies, [42] the..... of his dwelling E-šidlam [43] with..... I have adorned [44] ..... lower [45] ..... I have constructed [46] ... I have made. [47] The fixed offerings of Nergal and Laz, [48] the gods of E-šidlam and Cutha I have established [09] ..... [50] butter and honey, [51] ..... red [52] .... [53] the regular offerings to Nergal and Laz, the gods, my masters, [54] I have increased more than formerly.

[55] In order to fortify the defences of E-Šidlam, [56] the fortifications of the enclosure of E-šidlam [57] and its chapels which face the court [58] I have restored as they were formerly.

[59] The moat-wall of Cutha [60] I have built with mortar and brick, [61] and to strengthen the city I have caused it to encircle it. [62] For Šamaš my lord, who in my visions announces the truthful reply, [64] who in my oracles gives the favorable omen, [65] Ebarra, his temple at Sippar [66] I have restored. [67] For the god Bêl-ṣarbi, [68] who dwells in the city Bas, [69] Edurgina, his temple [70] I have built at Bas. [71] For Anu, the temple E-idi-Anim [72] at Dilbat I have built. [73] For the god Šar-marada, [74] who dwells at Marada, [75] his temple E-idi-Kalama I have built.

B. Col. VIII. To the goddess Ištar, who vanquishes her foes, Eanna [3] at Erech I have built. [4] For the city Erech her images of šedus, [5] for the city Agade (?) [6] restoring....... [7] .... [8-11]. [12] Ebarra, the temple of Samaš at Larsa, [13] I have restored. [14] To Sin, the lord..... [15] E-gišširgal, his temple at Ur, [16] I have restored. [17] As to the sanctuaries of the great gods [18] who go at my side, I have [19] finished their work. [20] The great gods who dwell there [21] with joy and fasting [22] I have made to inhabit their magnificent temples. [24] May the great gods [25] be gracious unto them.

[26] Nebuchadnezzar, am I. [27] The vast peoples whom Marduk, my lord, [28] has given to me [29] in his mercy and his..... [30] I have made obedient [31] .... [32] faithful.... I have restored [33]..... [34] Under its everlasting shadow, (that is of Babylon), [35] I have gathered all the peoples in peace. [36] Years of ruling..... [37] in the city Babylon.

zi Babilu-ki]. [38] Nabu-ku-dur-ri-u-ṣu-ur šar Bab-ili-ki [39] mu-uš-te-'-u da-am-ga-a-ti [40] ša Šamaš di-na te-id-di-[iš-ti i-di-nu-šu] [41] a-na te-di-iš-ti ma-ḫa-zi ilâni [42] u ilu iš-tar [43] ú-ša-ad-[ka-an-ni li-ib-ba-am] [44] a-za-na-an bitâti [ud-da-aš] eš-ri-e-ti.

[45] it-ti te-di-iš-ti ma-ḫa-az ili u iš-tar [46] e-kal mu-ša-ab šar-ru-ti-ia [47] i-na Ba-bi-lam-ki e-pi-šu [48] i-na a-mat Marduk [bêlu rabû] [49] u ilâni rabûti...... [50] bîtu......... [51] [The rest of this column, about 30 lines, is destroyed.]

B Col IX (1 + 2 destroyed) [3]..... ti-a-am-tim.....[4].....da iš..... [5]..... ia-a-ti.....[6]..... an .....[7]..... a-na ..... [8] i-na ma-ḫa-zi ra..... [9] šu..... a-na ta-na-[da-a-tu] [10].....a-ti Nabu u [Marduk] [11].....am? a-a na.....[12] i-na.....rim šadu La-ab-na-nu [13]..... Marduk..... [14] ša i-ri-iš-ša ṭa-a-bu [15].....erinê ṣi-ir-ú-ti [16].....ti ilu ša-nim.....[17]..... šarru ša-nim.....[18].....ti.....[19].....bu-ú.....[20] a-na e-kal ma-al-[lu-ú.....] [21] šu-lu-lu si-ma-at..... [22] ša šarru nakru a-ḫu-u i??... [23] i-di-mu.....hi.....[24] ni-ša-a-šu ip-pa-ar-ša-a-ma i......[25] i-na e-mu-ḳa Nabu u Marduk [26] a-na šadu La-ab-na-nu a-na..... [27] u-sa-ad-di-ru [ṣabe-ia] [28] na-ka-ar-ru e-li-iš u ša-ap-li-iš [29] as-su-uḫ-ma li-ib-ba ma-a-[ti-šu-nu] [30] ni-ša-a-šu sa-ap-ḫa ti-[li u ka-ar-mi] [31] u-te-ir aš-ru-uš-ši-in [32] ša ma-na-ma šarru ma-aḫ-ri la i-pu-šu [33] ša-di-im za-ak-ru-u e-ip-tu-uk-ma [34] abnê ša-di-im u-ła-at-ti-ma [35] ú-pa-at-ta-a ni-ir-bi-e-ti [36] ma-la-ak erinê uš-te-te-ši-ir [37] a-na ma-ḫa-ar Marduk šar-ri [38] erinê dan-nu-ti ši-ḫu-u-ti pa-ag-lu-tim [39] ša du-mu-uḳ-šu-nu šu-ḳu-ru [40] šu-tu-ru bu-na-a-šu-nu..... [41] ḫi-si-ib šadû La-ab-na-nu [42] ki-ma? ni-e a pi?..... [43] nâru A-ra-aḫ-tim ú-[ša-az-bi-il] [44] i-na ki-ri-ib.....[45].....ar-ba-tî.....[46]ni-ši ki-ri-ib šadu La-ab-na-nu [47] a-bu-ri-iš u-šar-bi-iṣ [48] mu-ga-al-li-tu la ú-[bil pa-nim] [49] aš-šum ma-ma-ma la ḫa-ba-[li] [50] ṣa-lam šar-ru-ti-ia (1).....

---

(1) Compare A3 [17-23].

[38] I, Nebuchadnezzar, King of Babylon, [39] who seeks pious pursuits, [40] to whom Šamaš has given the consent to make restorations, [41] toward the restoration of the cities of the gods and goddesses [43] my heart has urged me. [44] I have cared for the temples and restored the sanctuaries.

Together with the restoration of the cities of the gods and the goddesses, [46] I have constructed the palace, my royal habitation, [47] in Babylon. [48] By the order of Marduk, great lord, [49] and of the great gods, [50] a palace....

Col. IX [3] .... of the sea, [4] ...... [5] ...... I .... [6] ..... [7] ..... to ..... [8] in the city ..... [9] for the glory [10] and the ..... of Nabû and Marduk [11] .... [12] in the .... of the mountain of Lebanon [13] ..... Marduk .... [14] the odor of which is pleasant, [15] beams of cedar enormous.

[16] ... Another god .... [17] .... Another king ...... [18] .... [19] ..... [20] to furnish the palace and [21] to enrich it, the ornaments of ..... [22] which a wicked king, an ally .... [23] ..... [24] his people he had instigated to revolt and .... [25] In the strength of Nabû and Marduk, [26] toward the Lebanon .... [27] I ordered my troops to advance. [28] The evil ones high and low [29] I have routed and in the country ..... [30] of his routed peoples, [31] their places I have reduced to a heap of ruins. [32] That which no other preceding king had done, [33] I did in that I shattered the steep mountain, [34] and the stones of the mountain I squared.

[35] I have opened an entrance, [36] a route for the beams I have smoothed. [37] Before the king Marduk, [38] enormous beams of cedar, large and heavy, [39] the quality of which is precious, [40] the form of which is straight, [41] the abundance Lebanon [42] like ..... [43] I have transported by the canal Araḫtu. [44] In .... [45] .... [46] the people in Lebanon [47] I haved caused to rest in security. [48] The wicked who have evil intentions [49] that none might break .... [50] the image of my royal person.

B Col. X [Lines 1-4 wanting] [5]..... ni-ir-bi.....[6]...ṣa-lam šar-ru-ti-ia..... [7] [Lines 7-23 wanting] [24]..... ir-te a-am pa-ar-ga-ni .....[25].....ni e-ip-še-tu-ú-a [26].....[27].....ḫi-ta.....[28] da-am-ga-tu-u-a.... [29] ma-ḫa-ru..... [30] i-na E-sag-ila u E-zi-da [31] ša a-ra-am-mu [32]..... bi-ir ta-al-la-ak-tim [33] a-na.....u..... ki-i-nim [34]..... si-ir-da-a-ka [35] [lu-uš-] bi-e li-it-tu-tu [36]..... ḳatâ-ia i-na.....[37] i-na dam-ḳa-a-ti [38] [li-pu-]u-a [i-na ki-ir-bi-šu] [39] [a-na dâr-â-ti] ṣal-ma-at ga-ga-du [49] li-bi-e-lu.

B. Col. X. [6] The image of my royal person. [24] ..... [25] my works [26]-[27] ..... [28] my pious works.... [29] before .... [30] in Esagila and Ezida [31] which I love [32] .... the acts [33] for .... faithful [34] ... thy yoke. [35] May I rejoice in posterity [36] ... my hands [37] ..... in piety. [38] May my descendants in it ever govern the dark headed peoples.

NEBUCHADNEZZAR XX

Col. I About 18 lines are missing = section *n*) of *19*.

[[19] a-na ma-as-ṣar-ti Babili-ki du-un-nim [20] ša ma-na-ma šarru ma-aḫ-ri la e-pu-uš [21] i-ta-a-at Bab-ilâm-ki 4000 ammat] [22] [ga-ga-ri] ni-is-[iš la-ṭa-ḫi-e] [23] [dûru dan-[nu ištu [kišad] [24] [nâru Pu-]ra-ti el-a-ti a-di [kišad] [25] [nâru Purati] ša-ap-[la-ti] [26] [bal-]ri ṣit ṣamši [27] [maḫazu] ki-ru u-šal-me [28] [ḫi-ri-is-su] aḫ-ri-e-ma [29] [i-na ki-bi-ir-]šu ina kup-ri [30] [u a-gur-ri] ka-ri ak-zur-ma [31] [dûru dannu ina] ab-na u a-gur-ri [32] [ina kišadi-šu ša-da-]ni-iš ab-nu [33] [babâni] ú-ra-ki-is [34] dalâti siparri [35] [u-ḫal-lip-]ma ir-te-te-ši-na-ti [36] [ina ki]-sur-ri Ba-bi-lu-ki [37] [iš-tu ma-aš-]da-ḫa ina nâru Pu-ra-ti [38] [ki-ri-ib Ḳiš] 3 kaskal-git a-di [39] [Araḫtu nâru ši-pi-ik e-pi-]ri aš-tap-pak-ma [40] [me-li dan-nu-tim] a-lu uš-tal-me [41] [e-bi-ir-šu-un] bu-tu-uk-ti la šub-ši-i [42] i-na ku-up-ru u a-gur-ri [43] [ki-bi-ir-]šu-nu ak-zur [44] [a-na Ba-bi-lu-ki du-un-nu-nim] (1) [45] [aš-ni]-ma elan (2) Uḫ-ki [46] a-di Sippara [47] [ištu ki-]ša-di nâru Diglat [48] a-di kišad nâru Pu-ra-ti [49] 14 kiskal-git iḳli [šipik e-pi-ri] [50] [aš-tap-pak-ma] [Here are to be added 10 lines, *19* B 6 [69]–[78], where also *19* B 6 ends. This calculation gives 60 lines for the average of the four columns of the Nahr el Kelb inscription, the same as the Archaic Inscription of Wadi Brissa.]

---

(1) This line is omitted by Sayce.

(2) *Nim.*

NEBUCHADNEZZAR XXI

[1] *ilu* Nabu (1) -kudurru (2) -uṣur (3) šarru Ba-bi-lu-ki [3] za-nin-E-sag-ila [4] u-E-zi-da [5] ap-lu ašaridu [6] ša Nabu (4) -aplu (5) -uṣur [7] šar Ba-bi-lu-ki [8] a-na-ku [9] E-bar-ra bît Šamaṣ [10] ša Larsa (6) [11] ki-ma la-bi-rim-ma [12] a-na Šamaš bêli-ia [13] e-pu-uš.

NEBUCHADNEZZAR XXII

[1] Nabû (7) -kudurru (8) -u-ṣu-ur šar Bab-ili-ki za-ni-in E-sag-ila u E-zi-da [2] (9) ša Nabu-aplu-ú-ṣu-ur šar Bab-ili-ki a-na-ku-e-kal mu-ša-ab šar-ru-ti-ia [3] i-na ir-ṣi-it Babili-ki ša ki-rib Ba-bi-lam-ki e-pu-uš [4] i-na i-ra-at ki-gal-lum i-ši-it-sa ú-ša-ar-ši-id-ma [5] i-na kupri u agurri u-za-ak-ki-ir-ša ḫu-ur-sa-ni-iš. [6] ki-bi-tu-uk-ka mudû (10) ilâni Marduk bîtu e-pu-šu la-la-ša lu-uš-bu [7] i-na ki-ri-bi-ša i-na Ba-bi-i-lu-ki (11) ši (12) -bu-ti lu-uk-ša lu-uš-ba-a li-it-tu-ti [8] li-pu-ú-a i-na ki-ri-bi-ša a-na dâr-a-tim ṣa-al (13) -ma-at ga-ga-dam li-bi-e-lu.

---

(1) *Ag.*
(2) *Sa-du.*
(3) *Seš.*
(4) *Ag.*
(5) *Tur.*
(6) *Bar-ra-ki.*
(7) *Ag* preceded by the determinative of person, a remarkable exception.
(8) *Du.*
(9) The scribe has omitted *aplu ašaridu*, which he should have placed at the end of line 1.
(10) *Igi-ik.*
(11) On this peculiar reading see Bezold, BAL, 133.
(12) Text *šal.*
(13) Text *i.*

NEBUCHADNEZZAR XXIII

[1] Nabu- (1) kudurru- (2) uṣur šar Bab-ili-ki ru-ba-a na-a-du za-ni-in E-sag-ila u E-zi-da [2] aplu Nabu-aplu-uṣur šar Bab-ili-ki a-na-ku. Nabu-apal-uṣur abu (3) ba-nu-a Im-gur-Bêl dûru ra-ba-a ša Babili-ki i-bu-šu [3] ia-a-ti en-ḳu mu-ut-ni-en-nu-ú pa-a ište-en bêlê [4] ḫi-ri-is-su lu-u-ša-aḫ-ri-ma ki-bi-ir-šu i-na kupri u a-gur-ru ša-da-ni-iš lu-ú-ir-te. [5] Marduk bêlu rabu-u li-bi-it ga-ti-ia šu-ḳu-ru ḫa-di-iš na-ap-li-is-ma lu-u ri-ṣi tu-kul-ti-ia at-ta-ma [6] ba-la-aṭ ú-me ru-ḳu-ti a-na ši-ri-iḳ-ti šu-ur-ḳa-am.

NEBUCHADNEZZAR XXIV

[1] e-kal Nabu-ku-dur-ri-uṣur šar Babili- (4) ki za-nin E-sag-ila [2] u -E-zida ša in-a tukul- (5) ti Nabu u Marduk [3] bêlê-šu itala-ku (6) apal Nabu-aplu-uṣur šar Babili-ki.

NEBUCHADNEZZAR XXV

Col. I [1] Na-bi-um-ku-du-ur-ri-u-ṣu-ur šar Bâb-ili-ki [2] za-ni-in E-sag-ila u E-zida [3] aplu ašaridu ša Nabu-aplu-ú-ṣu-ur šar Babili- (7) ki a-na-ku.

---

(1) *Ag.*
(2) *Ša-du.*
(3) *Ad.*
(4) *Tin-tir.*
(5) *ku.*
(6) *Du-du-ku*
(7) *Tin-tir.*

Col. II a-na Na-bi-um bi-ili ṣi-i-ri [2] mu-ša-ri-ḳu û-um ba-la-ṭi-ia [3] E-zi-da bit-su i-na Bar-si-pa eš-ši-iš e-pu-uš.

NEBUCHADNEZZAR XXVI

[1] Nabu-kudurru-uṣur šar Babili-ki [2] za-nin E-sag-ila u E-zi-da [3] aplu ašaridu ša Nabu-apal-uṣur [4] šar Babili- (1) ki E-ḳiš-šir-gal (2) bît Sin šá ki-rib Ur a-na Sin bêli-ia lu e-pu-uš.

NEBUCHADNEZZAR XXVII

[1] [Nabu-kudurri-u-ṣu-ur šar Babili za-nin E-sag-ila u E-zi-da apal ša Nabu-aplu-uṣur šar Babili a-na-ku] (3) [2] e-nu-ma e-kal a-na mu-ša-ab šar-rù-ti-ia i-na ir-ṣi-it Bab-ili-ki ša ki-rib Ba-bi-lu-ki e-pu-uš-ma [4] i-na i-ra-at ki-gal-lum i-šid-sa ú-ša-ar-ši-id-ma [5] i-na kupri u agurri u-za-aḳ-ḳi-ir-ša ḫu-ur-sa-ni-iš. [6] itti (4) bi-tu-uk-ka mûdu (5) ilâni Marduk bîtu e-pu-šu la-la-a-ša lu-uš-bu-û [7] i-na Bab-ili-ki [i-na ki-ir-bi-ša] ši-bu-tu lu-uk-šu-ud lu-uš-ba-a li-it-tu-ti [8] li-bu-ú-a i-na ki-ir-bi-ša a-na dâr-a-ti ṣa-al-ma-at ga-ga-da li-bi-e-lu.

(1) *Ká* followed by two *ditto* marks.
(2) *Nu-ik.*
(3) The text is not given by Oppert p. 277.
(4) *Ki.*
(5) *Igi-ik.*

APPENDIX

NEBUCHADNEZZAR XXVIII

In 1878 the British Museum acquired a small collection of Babylonian tablets among which was found an historical inscription of Nebuchadnezzar on two fragments. The text was first published by Theo. G. Pinches in TSBA, VII pp. 210-225. The two fragments are described by him (p. 211) as follows, « A small fragment 2 inches long by 1 3/4 inches wide, and another small fragment which completed the ends of 14 lines of the obverse and 16 of the reverse. » These two fragments are published by Strassmaier *Babylonische Texte* VI No. 329 where the collection is given as 78-10-15 and the two fragments as Nos. 22 and 27. Strassmaier gives also a third fragment of the lower part of the reverse which contains the beginnings of 9 lines. The inscription has been edited by Eb. Schrader in KB, III 2 pp. 140-141 which see for early literature on the inscription. In the latest histories of Babylonia, *Goodspeed* and *Rodgers* the inscription is not discussed at all. The most recent and serious attempt to explain the meaning of the tablet is that of Hugo Winckler in *Alte Orient* 7. Jahrgang, Heft 2, pp. 30-31. The text given here is that of Strassmaier, while the different readings of Pinches are given in the notes.

1.................. ri-tu (1)
2.................. a (2) -a-šu

---

(1) Pinches *šu-šu*.
(2) P. *ša*.

3.................. šu-um-šu
4.................. ?-lik (1) -ma
5........[ilu Gula ša tu?]-šam-kit a-a-bi-ia
6......... ki bè-la-tu ša li-tu (2) lib-bi
7 [u êmuḳ?] ḳatâ tu-šak-šid-ma tu-ni-ḫi
8.......gir šarr-u-ti-ia tu-šar-ba
9.......li-šu-nu šarrani..... i-id (3) ḳar-du-ti-šu
10..... pi (4) abkalli-šu u ardâni (5) -šu ki-ma.......tu
11...pu-uš i-ta-a-am a-na ṣabê-šu u..... (6) ma
12........ša maḫ (7) -ri ? (8) ki-ir-ba (9) ḫar-an.....
13........šatti 37 kam Nabu-kudur-uṣur šar mat.......
14........Mi-ṣir a-na e-peš taḫâzi il-[lik-ma]
Rev. 15......[A-ma-] ? (10) -su šar Mi-ṣir ? (11) -ma
16.......ku-u ša alu Bu-ṭu-ia-a-man (12)
17... .na-gi-i ni-su-tu ša ki-rib, tam-tim
18.....ša-ki ma-du-tu ša ki-rib mat Mi-ṣir.....
19.......uš (?) (13) -ši kakki sisê u Ud..... pl. (14).
20.......ri]-ṣu-ti-šu id-kam-ma
21 za....... (15) ḳa-a ma-ḫar-šu

---

(1) P. *ku-um.*
(2) P. *iṣ.*
(3) P. *ta-na-'-id.*
(4) P. *me.*
(5) Id. *Gal-Nitaḫ pl.*, P. *Gir-Gin* which he translates *alaki* « paths ».
(6) P. *u-tak-kil-ma* « to his army he trusted » but *takâlu* is never intransitive in the *piel* which renders Pinches' restitution impossible.
(7) P. *il.*
(8) P. *i.*
(9) P. *ma.*
(10) P. *a.*
(11) P. *Nigin* which he renders by *ipḫir* « he collected » supplying *ummâni* before *Amâsu*. It seems to me much more probable that the reading is *um-ma-*[*ni-šu id-ki-ma*].
(12) P. *še.*
(13) P. *na,* without *sic*!..
(14) P. *Iṣ-Gar-Meš* [cf. Br. 10225] = *narḳabâti.*
(15) P. *u.*

22 e-peš..... it [1] it-ta-kil-ma
23 a-ru.........šak- (?) [2] ṭe-e-mu
24 ka-bi-is-[ta-šu?]...... [e-pu-]uš-ma
25 pa-šit-tum..........šu-nu
26 ḫa-lik-tum....... šu-nu
27 ni-su-tum......... am
28 uš- ?.................
tu

TRANSLATION

[5] [Gula who?] slays my foes........... [6]...........the queen who makes [me] attain unto strength of heart and [7] [might?] of hand and who consoles [me], [8] who causes the? of my reign to be enlarged * [9]........... their. The kings, the allies (?) of his power † [10] and..... pu his general and his hired soldiers like a? [11] ....,.. he spoke unto. To his soldiers he?. [12] ....who were before him (?) at the way of ?. [13] In the thirty-seventh year of Nebuchadnezzar, king of Babylon, [14] [the kings of?] Egypt came up to do battle [15] and Amasis, king of Egypt ...? [16] and .... cus of the city Budu-Jaman..... [17] [and others from?] far away regions which are in the sea [18] [came and joined the armies?] numerous which were in Egypt. [19]..... arms and horses ..... [20]....... to his aid he called [21]....... and before him [22] to do [battle?.....] he trusted. [23]..... [But Nebuchadnezzar understood?] their design. [24] Their conquest he accomplished and [25]....... [26] the destruction.....

---

(1) P. *Meš-šu.*

(2) P. *šak-kan.*

* Another rendering is possible by reading [*la ma*]-*gir šarrûti-ia tu-šar-ma* « who turns back those who rebel against my dominion ». *I would then restore line* 9 [*tu-kal-*]li-šu-mu « and who brings them to naught ».

† From here on, Nebuchadnezzar, I take to be the subject.

This tablet is remarkable for the fact that it is the only historical *tablet* which we have from this epoch. That the king chose a small clay tablet whereon to record his conquest of the Egyptian and Mediterranean alliance is most surprising and demands explanation. It seems to me probable that the document is really a royal letter. At any rate there are no traces of the standard literary forms in its composition although lines 5-9 certainly indicate a prayer to some deity.

The thirty-seventh year of Nebuchadnezzar would be 567 B. C.. Amasis ruled from 584-526 so that there can be no doubt about the restoration of line 15. The name of the king of *Pudujaman* has been restored by Winckler lc. to Pittacus, the sage of Mitylene in Lesbos. According to him Lesbos was at this time at the head the *Thalassocratie* or « Sea-Power » of the Mediterranean Sea. But Pittacus died in 569 which of course makes this restoration impossible. The city *Pu-ṭu-ia-a-man* is as yet unidentified. On page 31 lc. Winckler refers to the building of Etemenanki, edited in this volume as number 17, which is among the earliest of the Nebuchadnezzar inscriptions and certainly long before the Egyptian campaign of 567 which answers Winckler's question as to whether Etemenanki was built before or after this campaign.

NEBUCHADNEZZAR XXIX

Among the finds of the French excavations at Susa is a small marble vase now exposed in the special exposition of the Susa expedition at the Louvre. The text is published by me in ZA (1905 in Press) and transcribed by V. Scheil in Tome VI of *Textes Élamites Sémitiques* p. 56, with translation. Neo-Babylonian script.

1 e-kal Nabu-kudur-uṣur ṣ̌ar Tin-[Tir-ki]

[2] ša ina tukul- ([1]) ti Nabu u Marduk bêlè-[šu]
[3] ittal- ([2]) ku apil Nabu-apal-[uṣur] šar Tin-Tir-[ki].
[1] Palace of Nebuchadnezzar, king of Babylon, [2] who lives by the aid of Nebo and Marduk his lords. [3] Son of Nabopolassar king of Babylon.

A stone from the gateway of the same palace is edited under number *24*.

The palace is evidently the old one described by No *9* as the expression *Nabu u Marduk* never occurs in the latter part of this reign.

Above this inscription is given the measure of its contents as 1 *Ka* 8 *Gar*. [Scheil 7 Gar].

The vase according to my estimate must have contained about a litre but the 8 *Gar* introduces a problem that is difficult to solve. The relation of the *Gar* to the *Ka* as a liquid or dry measure is unknown. As a linear or square measure its content is also unknown but from Cuneiform Texts of the Br. Mus. 4, p. 37 number 4[2], 1/2 *Gar* 3 *U* it appears as larger than the U (Br. 6028).

As a measure of grain it occurs in *Keilinscriftliche Acten-Stücke* No 6[1], 1 *Ka* 2 1/2 *Gar Še-bar*. In Strassmaier's Babylonische Texte, Vol. VI No. 313 is a list of offerings of grain for the month Nisan in which several quantities are given with a measure called *gišillu*. Line 5, 3 *mašiḫu* 27 *Kă išten gišilli*. 7, *mišil ša gišilli*. 17, 1 *mašiḫu* 9 *Ka* 5 *gišilli*. As is well hnown the *mašiḫu* is the *Pi* and there were 36 Ḳa in a *Pi* and 5 *Pi* in a *Gur*. It seems to me probable that the *Gar* is the *Gišilli* and we have in a *Ka* then at least 8 *Gar* which is as yet the highest number of *Gar* known. It is highly improbable that there were more than 16 *Gar* in a *Ka* for even then the size would be small indeed. If we regard the *Ka* as about equal to 2/3 of a

---

(1) Id. *Ku*.
(2) Id. *Du-du*.

litre or an English *pint* we cannot be far from having a fairly correct notion of the *Ka*.

NEBUCHADNEZZAR XXX

An inscription in archaic characters scratched on the side of a stone trough. Described by me in ZA [1905 in press].

1 [e-kal *ilu* Nabu-ku-du-u]ri-r-uṣur šar Tin-Tir-ki
2 [apil *ilu* Nabu-apâl-uṣur] šar Ka-dingir-ra-ki.

End.

An index of volume one and of the separate edition of *Wadi Brissa et Nahr el-Kelb* will be included in the index of volume two.

VITA

The author of this thesis was prepared for college in the public schools of Monroe City, Michigan, U. S. A.. He graduated, Bachelor of Arts, from the University of Michigan at Ann Arbor, 1898, and Master of Arts, 1899. While a student at the above University he was influenced greatly by James A. Craig, Professor of Semitic Languages, R. M. Wenley, Professor of Philosophy, and M. L. D'Ooge, Professor of Greek. In the autumn of 1900 he entered Union Theological Seminary, New-York City and began the study of theology at the same time taking work in Semitics in Columbia University. He graduated from the Seminary, Bachelor of Divinity, 1903, at which time he was made Fellow in the Department of Semitics in Columbia University. He was examined for the doctorate by the faculties of Semitics and Greek in May, 1904.

At Union Theological Seminary he greatly studied chiefly with Francis Brown, Professor of Hebrew and Cognate Languages, George W. Knox, Professor of the Philosophy of Religion, and Charles Augustus Briggs, Professor of Bibical Theology. At Columbia University he continued the study of Semitics for four years with Professor Richard Gottheil and for two years with Professor John D. Prince.

In the spring of 1904 the author was made Internationa Fellow of Columbia University to France. He has studied during the year 1904-5 with Professor Scheil of the Ecole des Hautes Etudes, Paris, with Charles Fossey, docteur ès-lettres,

of the Section Religieuse of the same school, and with Professor Derembourg of the Ecole des Langues Vivantes, Paris.

The author has also studied Sumerian with François Thureau-Dangin of the Louvre.

He has been reäppointed to the International Fellowship of Columbia University for 1905-06.

LE PUY, IMP. R. MARCHESSOU. — PEYRILLER, ROUCHON ET GAMON, SUCCESSEURS

ERNEST LEROUX, ÉDITEUR
28, Rue Bonaparte, Paris, VIe

MÉMOIRES DE LA DÉLÉGATION EN PERSE

PUBLIÉS SOUS LA DIRECTION

de **M. J. DE MORGAN,** Délégué général.

Tome I. FOUILLES A SUSE en 1897-98 et 1898-99, par J. de Morgan, G. Lampre et G. Jéquier. In-4° planches en héliogravure et en chromotypographie .... 50 fr.

Tome II. TEXTES ÉLAMITES-SÉMITIQUES, par V. Scheil. 1re Série. In 4°, 24 planches en héliogravure .... 50 fr.

Tome III. TEXTES ÉLAMITES-ANZANITES, par V. Scheil. 1re Série. In-4°, 33 planches en héliogravure .... 50 fr.

Tome IV. TEXTES ÉLAMITES-SÉMITIQUES, par V. Scheil. 2e Série. In-4°, avec 20 planches hors texte (comprenant le Code de Hammourabi) .... 50 fr.

Tome V. TEXTES ÉLAMITES-ANZANITES, par V. Scheil. 2e Série. In-4°, avec 17 planches hors texte .... 50 fr.

Tome VI. TEXTES ÉLAMITES-SÉMITIQUES, par V. Scheil. 3e Série. In-4°, avec 24 planches hors texte .... 50 fr.

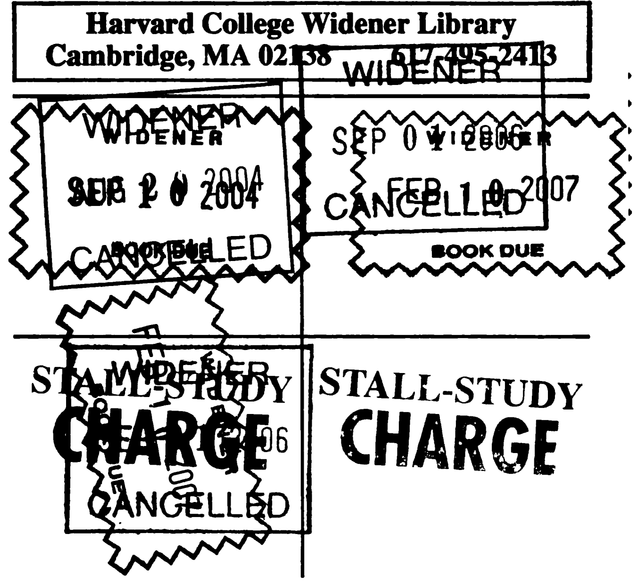
Tome VII. RECHERCHES ARCHÉOLOGIQUES, 2e Série. In-4° avec 30 planches hors texte .... 50 fr.

Tome VIII. RECHERCHES ARCHÉOLOGIQUES, 3e Série. In-4°, avec 20 planches hors texte .... 50 fr.

Tome IX. TEXTES ÉLAMITES-ANZANITES, par V. Scheil, avec la collaboration de J.-Et. Gautier. 3e Série. In-4°, avec planches. (*Sous presse*).

Tome X. TEXTES ÉLAMITES-SÉMITIQUES, par V. Scheil. 4e Série. In-4°, avec planches. (*En préparation*).

Le Puy, imp. Marchessou. — Peyriller, Rouchon et Gamon, successeurs.


WIDENER
SEP 2 0 2004
CANCELLED
BOOK DUE
WIDENER
SEP 0 1 2006
CANCELLED
FEB 1 0 2007
BOOK DUE
STALL-STUDY
CHARGE
CANCELLED
STALL-STUDY
CHARGE